श्रीः

कौण्डिन्यस्मृतिः

KAUṆḌINYA SMṚTI

with
English Translation

सनातनधर्मस्य केचन विशिष्टांशाः

Some Salient Features of
HINDUISM

Mahamahopadhyaya
Prof. P. Sri Ramachandrudu

Foreword by
***Sadguru* Śrī Śivānanda Mūrty Gāru**

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by

Prof. P. Sri Ramachandrudu ©

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Patriotism and great respect for our Sanātana Dharma is the essential character required in today's Hindu society. Neither accepting an insult to this nor losing faith in the tradition is no virtue. This is stated in unequivocal terms.

In his own poetic freedom of exaggeration, the author powerfully stresses that one should destroy the intolerant offender. He exhorts the citizens to deal firmly with the corrupt anti-social elements. He has even proved that true socialism that benefits all men equally lies in belief in God. We all need today in India a powerful system that punishes the anti-social offender of any kind, severely and promptly. The citizen has to rise to the occasion not merely depending on a weak and corrupt governance. We notice that not a single major offender has been ultimately punished and the corrupt looters and killers are moving freely with impunity. This would lead to a loss of faith in Dharma itself among the common men. The citizens should rise to the occasion and play their role. This exhortation has come from this learned author not a day too early.

This book is titled "Kouṇḍinya Smriti" which is to say that these words are the teachings of our ascetic and most-learned ancestors, the Rishis. Every teaching in the work conveys the spirit of our Dharma Śāstras. This is a befitting title to the comprehensive Dharma's ensemble.

I pray to God that this book should widely read by everyone to bring the society to a wakeful state and unity. The author deserves a grateful acknowledgement.

Bheemunipatnam

14-01-2004

(SIVANANDA MURTY)

INTRODUCTION

Sri K. Aravinda Rao, I.P.S.

Smriti, a code of conduct, is otherwise known as Dharmaśāstra. It is a social need, as it aims to regulate many aspects of social behaviour which are not governed by law. Law takes care of civil and criminal offences, which are adjudicated by the courts of law; Smriti goes beyond and covers issues relating to social conduct in the whole gamut of human activity. Respecting elders, or doing penance are not subject matter of law, but they are a subject matter of Smriti.

A स्मृतिकर्ता takes into consideration his contemporary society, analyzes human relationships and activities and prescribes a code of conduct in the overall frame-work of good and bad. In our context, Vedas are the basic frame-work to which all other Śāstras subserve. They draw their essence from the vedic tradition. The Veda postulates two concepts, सत्यं and ऋतम्. The word सत्यं is in relation to the ultimate truth. It is never changing, in the past, present or future (त्रिकालाबाध्यम्). ऋतम् is a relatively lower truth, accepted by Sastras of the society at a given point of time. Shankarāchārya explains it as 'यथाशास्त्रं यथा कर्तव्यं बुद्धौ सुपरिनिश्चितम्' (तै. उ. प्रारम्भे, शान्तिमन्त्रभाष्यम्). ऋतम् is closer to the English word 'right'. What is right according to Shāstras or what is the accepted conduct by elders is ऋतम्. सत्यं is changeless, ऋतम् is subject to vagaries of social change.

Here the meaning of धर्म has to be examined. मनुस्मृति defines as follows :

'विद्वद्‌भिः सेवितः सद्‌भिः नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मः तं निबोधत ॥

Dharma is the conduct heartily adopted by learned and virtuous men, those who have transcended love and hate. तैत्तिरीय-उपनिषद् refers to it in the passage 'ब्राह्मणाः सम्मर्शिनः, युक्ता आयुक्ताः' and so on. The conduct of men of equanimity, those adept in duties and customs, those devoid of wickedness, has to be accepted as धर्म. In the ब्रह्मसूत्र भाष्य, Shankarāchārya further clarifies : 'यस्मिन् देशे काले निमित्ते च यो

धर्मोऽनुष्ठीयते स एव देशकालनिमित्तान्तरेषु अधर्मो भवति, तेन शास्त्रात् ऋते धर्माधर्म विषयं विज्ञानं न कस्य चिदस्ति' (ब्रह्मसूत्रभाष्य 3.1.25). A Dharma which is followed in a particular time, place or occasion may be Adharma in a different place, time or occasion. Hence one has to take recourse to Sastras of that particular time to know what is good and what is bad. So Dharma is subject to change.

The factors of social change, however, are beyond the control of the law-giver or स्मृतिकर्ता. The law-giver has to cope with the change, observe new patterns, new equations and new modes of human relationship and evolve a code of conduct without compromising on the basic standards of good and evil. Such a task is conveniently accomplished in the present work कौण्डिन्यस्मृति, where the egalitarian and all-embracing humanistic values of the Vedic tradition have been preserved and redefined to accommodate social change. Issues like untouchablity, rigidity of caste system, religious aggressions have been examined by the Āchārya from the perspective of a social reformer. The book will raise many eye bows and may provoke apposition from orthodox sectors. But the real seekers of ऋतम् will agree that the book has not departed from the Vedic tradition, but has only reiterated the essence of tradition to reconcile the social developments. Technological change will further alter human relationships in the global village. Sociologists have talked about the obsolescence of the morality of agricultural and industrial societies and urged for evolution of a post industrial morality. Such redefining or evolution is necessary to hold the society together, which is the prime purpose of Dharma (धारणात् धर्म उच्यते).

Mahāmahopādhyāya Āchārya Pullela Sri Ramachandrudu has struck a realistic path, which is the middle path. It is a work in which the orthodox would feel it is too radical, and the radical would feel it is still orthodox.

I deem it my privilege to write a few words on the eminent work of Āchārya, a doyen in the field of Sanskrit literature, Vedic heritage and culture. As a scholar and thinker having deep understanding of both ancient and modern, he has presented a daring work which is the need of hour.

श्रीः

PREFACE

Sanātana Dhamra which is now known as Hindu Dharma (Hinduism) is as old as the humanity itself.

For the last 12 centuries the Sanātana Dharma has been facing the greatest menace, conversion, from two directions, the Islam and Christianity. For a follower of Sanātana Dharma the very concept of conversion is repugnant. It is beyond his comprehension why one should denigrate the religion of others and impose his own religion on them. There are, of course, many spheres of human activity where logic, reason and rationality meet with utter failure and religion seems to be one such among them. Today the practice of conversion is going on unabated in India with redoubled vigour, through the use of every possible method like intimidation, coersion, force, temptation, offer of several allurements and even removal of those who are opposed to this concept from the scene. Apart from the above methods, Christianity has been pursuing a novel but mischievous method for the last two and half centuries.

It is maintained in some of the books on India, especially in those written by writers engaged in proselytizing activity –

(i) that there was no time when this country was free from the upheavals caused by the social inequalities based on the caste system.

(ii) that the tribes living in the forests and hilly areas were never under the fold of Sanātana Dharma

(iii) that there was constant struggle for supremacy between the priest-class and the ruling class and

(iv) that there is the strange and abhorrible practice of untouchability in this country.

These are some of the opinions all of which are far from truth:

(i) It is true that there were social upheavals in India also as in any other country; but there was not even a single instance of such upheaval caused by the caste system, till the advent of the foreign rulers who fomented troubles of every possible kind to divide the Indian society into many fragments to meet their own ends. Till then every person was happy with his occupation in the company of the people of his caste or community claiming proudly that he belonged to such and such a family and caste.

(ii) It is not correct to say that tribes did not belong to the Sanatana Dharma and they were born-Christians or born to become Christians. Every tribe worshipped one Vedic god or the other following only the Vedic tradition. To say that Tribes were outside the pale of Sanātana Dharma is something unimaginable to any Indian. Each and every person in Bhārata Desa is the follower of Sanatana Dharma from times immemorial as is attested by the ancient literature.

(iii) To name a section of people, the Brāhmaṇas, of ancient times, who had completely dedicated their lives for the preservation of knowledge, strictly following the Dharmic way of life, embracing poverty voluntarily, priest-class, as though they were engaged in conducting service in temples and churches, smacks contempt and shows the ignorance on the part of the users of the term, of the values cherished by the great ancient Indian tradition. It is highly uncharitable to equate them with the so called Brāhmaṇas (Brāhmaṇabruvaṣ) of today who throng at the table of authority to catch the crumbs of bread dropping from their fringes. No Brāhmaṇa worth the name was ever after power. It is in praise of such Brāmaṇatva only, one chapter of 41 verses is devoted in the Dhammapada, which contains the direct teachings of the Great Buddha. The role of a Brāhmaṇa in the administration of the kingdom was always in an advisory capacity. There are references, in ancient works like Rāmāyaṇa to how the offer of the kingdom by the kings

was politely declined by the Brahmaṇas expressing their inability to rule the kingdom. This misconception of some of these writers who are in the habit of looking at everything through the coloured glasses of the western civilization and culture , is on account of the preconceived notion created by the long drawn struggle for supremacy between the Empire and Papacy in their country. In fact there was no such class fixed as a ruling class in India because there were dynasties of rulers form all the four castes which ruled different states in different ages.

(iv) Persons from countries where people were averse even to travel in a rail compartment along with a man of black colour should talk of the untouchability in India is really pot calling the kettle black. Untouchability has been there in every country in one form or the other. Even today one sect of people of a religion is untouchable for the people of another sect in many countries. There are novels written with the theme of untouchability prevailing in Japan. But it is to the credit of India that 80% of this abhorrible practice has disappeared.

The argument of some people that it is on account of Christianity that the Europe and America have become a predominant force in the world ignores the the fact that those countries were like any other country in the world for 16 centuries after the appearance of Christianity. Evidently the reason for such political superiority lies not in Christianity but in other factors like the scientific advancement which is just accidental. Now, there are more than 10 countries, including India which are successfully competing with the so called super power countries even without embracing Christianity.

No wonder if some of the missionaries are engaged in such malicious propaganda against Sanātana Dharma and in the glorification of Christianity, because they have been paid for such work. It is astosnihing that some of the academicians who were considered to be great lovers of Indian literature and culture are not free from this biased out look.

In reply to the criticism by some of his opponents that he had been wasting his time in preparing the Sanskrit Dictionary and in writing on dreary subjects like grammar instead of editing and translating some of the important Sanskrit works, Monier William wrote in the preface to the Sanskrit-English Dictionary - "In explanation I must draw attention to the fact that I am only the second occupant of the Broaden-chair, and its founder Colonel Broden stated most implicitly in his will (dated 15th August, 1811) that his special object of his munificient bequest was to promote the translation of the scriptures into Sanskrit so as to enable his country to proceed in the conversion of the natives of India to the Christian religion".

Now, let us see the pious wish of Max Mueller, who is considered to be the great exponent of Vedic studies. In a letter to his friend, Baron Bunsen, dated 25th August, 1856, he said - "India is much riper for Christianity than Rome and Greece were at the time of St. Paul. The rotten tree has for some time had artificial supports, because its fall would have been inconvenient for the Government .... I should like to live for ten years quietly and learn the language, try to make friends and then see whether I was fit to take part in work by means of which the old mischeif of Indian Priest-craft could be overthrown and the way opened for the entrance of the simple Christian teaching finds into every human heart, which is freed from this ensnaring powers of priests and from the obscuring influence of the philosophers".

In his letter to the Duke of Argyll, the Secretary of State for India, Max Mueller wrote - "The ancient religion of India, is doomed - and if Christianity does not step in, whose falut it would be?" And expressing his opinion on orthodox Hinduism, Max Mueller wrote - "That religion is still professed by at least a hundred and ten million of human souls ..... and yet I do not shrink from saying that their religion is dying or dead". He maintained that the worship of Siva and other Indian gods was of an even more degarded and savage than the worship by the ancient Greeks and Romans of their god Jupiter and others, (*F. Max Mueller :* by Nande Mookerjee, published from the Sakuntala Publishing House, Bombay, in 1970, pp. 5,6).

But for the appearance of great personalities like Guru Nānak, the founder of Sikhism, Chatrapati Śivāji, Swāmi Dayānanda Saraswatī, the founder of Āryasamāj, Śrī Ramkrishṇa Paramahamsa, Swāmi Vivekānanda, Śrī Arobindo Ghosh, Śrī Ramana Maharshi, and institutions like Rāmakrishṇa Math, and many more such great persons and institutions that appeared through out India, this Dharma would have been wiped out of this whole country, as was already wiped out in the border states.

A larger number of the people of India with modern education with no moorings in Sanātana Dharma appear to have been so misguided by the malicious propaganda against this Dharma that they do not hesitate to criticize it openly. No wonder if an illiterate falls a victim to this propaganda very easily.

Whatever is written above may, of course, appear as a defeated man's finding fault with an enemy that he had un-necessarily mustered strength and defeated him, without trying to identify his own shortcomings and to remove them.

The responsibility for all this lies with our selves claiming as the followers and saveors of Dharma. We never bothered, especially during the long period of last three or four centuries, to know what was happening out side our home; and being always engaged in self admiration were completely complacent thinking, every thing was going on as per the plans laid down thousands of years ago. We were immersed in theoritical studies, now and then giving conflicting decisions with the help of some Nibandha granthas on things like which Titthi falls on which date and which Vrata is to be performed on which Tithi etc. We never studied Smṛits with a proper understanding of their spirit.

In fact the great vitality of this Dharma lies in its adaptability and receptiveness as is evident from the appearance of many Smrts in different ages, discording some of the old practices and introducing new ones with an eye on the attitudinal changes in the society. It was this inheamt vitality of this Dharma that was responsible for the appearance of great personalities mentioned above.

Now with the large number of our own men falling victims of the propaganda and taking antagonistic attitude towards Dharma there is hundred fold increase in the need to rejuvinate it and claim back the prodigals into its fold and look after those who are on the wall. Let us hope that the persons who are directly concerned with these matters will immediately wake up to this problem.

Our Dharma is a Dharma with tremendous potentialities, with an open heamt which can embrace any one and with an open mind which can receive every noble thought from any quarter. This spirit is to be re kindled.

The word secular has been undergoing many vicissitudes in its meaning (1) not to believe any religion, (2) not to give special importance to any religion, (3) to give equal importance to all the religions are some of the meanings which we hear now-and then from our learned leaders. There is another meaning slowly emerging in the political circles – "to slight Hinduism". In the first and thrid senses, not only the follower of Sanātana Dharma but the Sanātana Dharma itself is secular. It cannot be so in the first and last senses because one has to believe his religion and he cannot denigrate his own religion. This unique status of being secular is given to this Dharma by the Lord Śrī Kṛṣṇa himself.

"Whatever celestial form a devotee seeks to worship with faith, I stabilize the faith of that particular devotee in that very form".

"Endowed with such faith he worships that diety and obtains through him without doubt his desired enjoyments as ordained by me". (B.g. VII.21,22)

"Arjuna, even those devotees who, endowed with faith, worship other gods (with some interested motive), they too worship Me alone, though not in accordance with rules (i.e., without proper knowledge)" (B.G. IX.23)

"Arjuna, howsoever men approach Me, even so do I seek them; for all men follow My path from all sides". (B.G.IV.II).

ŚrīKrishṇa echos in these words, the Vedic statement 'एकं

सद्विप्रा बहुधा वदन्ति' (The Supreme Being is one and one only; but the learned men call It with many names). This is a unique concept which is beyond the imagination of any other religion and which has infused the sense of tolerance in the Indian mind. While reminding our people of this highest concept, we should also exhort them to remember the advice given by the Lord :

"One's own Dharma, though devoid of merit, is preferable to the Dharma of another well performed. Even death in the performance of one's own Dharma brings blessedness; another's Dharma is fraught with danger" (B.G. III.35)

Ignoring this very important teaching of Sri Krishna, it is unfortunate, some people within the fold of this Dharma itself, are engaged even today, in propagating the superiority of one sect over the other, thereby creating shisms in this Dharma which is already subjected to attack from different directions.

अहो त्रिलिङ्गदेशेऽस्मिन् वेदस्तुतशिवद्विषः ।
अशिवायैव देशस्य शिवद्वेषं प्रतन्वते ॥

In this Trilingadesa, which is so named on account of the graceful presence of three Lingas in Draksarama, Kalesvara and Srisaila, alas! some people who despise Siva who was praised by Vedas, are spreading hatred for Siva, which augures great danger to the country.

शिवभागवतंमन्याः केचिच्च जगदीश्वरम् ।
नारायणं विनिन्दन्ति शिवोत्कर्षप्रकाशकाः ॥

Some people claiming themselves as great devotees of Siva, despise Maha Visnu, the lord of the worlds, thereby thinking that there are upholding the supremacy of Siva.

पुण्यं ते विष्णुसेवाप्तं गलितं शिवनिन्दया ।
पुण्यं ते शिवसेवाप्तं विनष्टं विष्णुनिन्दया ॥
निरये चिरवासार्थमुभावागच्छतामिति
यमदूतवचः श्रुत्वा विषण्णौ शैववैष्णवै ॥

Such Saiva and Vaisnava have become despondent on hearing the words of the messengers of the god of death "both of you come prepared for a long stay in the hell, because whatever merit (punya) is acquired by serving Visnu is lost by despising Siva, and whatver punya is acquired by serving Siva is lost by despising Visnu.

According to this Dharma killing of not only a human being but of any animate being, including the smallest insects, is a sin.

This is the Dharma which promises Moksa (salvation) to every being, from the smallest insent to the biggest animal. Thus a man even if he is thrown into the hell would come back to the earth again and can get higher position by his efforts because every Jiva has to go through many births and deaths, to ulmiately get salvation. If there is only one birth there is every likelihood of one going to hell only because only one out of thousand may be able to claim that he has led strict pious life only, even according to his own religion, which would qualify him to go to heaven. Thus in the single-birth-doctrine there is every possibility of crores of people thronging in the hell for ever with only men in thousands finding place in heaven.

Thus wheter it is Sanatana Dharma, or any other Dharma like Buddhism and Jainism etc; are highly optimistic and lead every being into the highest state of Bliss. Therefore every Indian should think hundred times before he is tempted to embrace any new religion in their programme of conversion which has crossed the stages of individual conversion and mass-conversion and is moving towards the goal of National conversion, thus poses the greatest threat to the world-peace.

Apart from the unique traits like the four Varnas. (Castes) four Asramas (stages of life), four Purusarthas (goals of life) etc there are many traditions, customs, and practices connected with this Dharma the utility of which has been tested on the crucible of the experience of hundreds of generations of great Rsis and high intellectuals and found to be highly beneficial to the humanity, which are not found in other religions of any clime and time. This work is mainly concerned with these special features of this great ancient

Dharma, which are in vogue among its followers throughuot the country. Incidentally some points connected with the Varnas, Āśramas, untouchability, Conversion, administration, justice, etc., are touched and views based on the ancient texts are expressed.

Sadguru Śrī Śivānanda Mūrty gāru is a great Yogin engaged in Lokasaṅgraha (leading the people in the path of Dharma) by propagating the cultural and spiritual values nurished by the Indian mind since times immemorial, through his practical teachings and giving encouragement to the music, dance and other arts which are, according to the Indian tradition, the safest and unfailing means to achieve the spiritual progress. I am extremely thankful to him for having gracefully accepted this work as a token of respect on the occasion of his Amrtotsava; celebrated in the month of Mārgaśira (December 2003).

The value of this work has been much enhanced by the foreword kindly written by him which puts a seal of approval on the views expressed in this work.

I requested Sri K. Aravinda Rao I.P.S., Additional Director General of Police, A.P. to write an introudction with an intention of knowing the views, on Dharma, of an administrator with modern education having close contact with the society. I am thankful to him for his valuable views on this work.

This work is intended to give a general idea about a Smrti to the readers so that they get interested in the study of our great Smrtis.

It is hoped, this work will encourage people to have a fresh look at the *Sanātana Dharma* and discourage those who have been allowing themselves to be misguided by the malicious propaganda against this Dharma, and embracing alien faiths.

20.01.2004

Dr. P. Sri Ramachandrudu

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कौण्डिन्यस्मृतिः

अखण्डं सच्चिदान्दमद्वयं ब्रह्म तत् परम्।
माययाऽचिन्त्यया शक्त्या जगद्रूपेण भासते ॥ 1

The Supreme Being, Brahman, which has no parts, which is nothing but Existence, Consciousness and Bliss, besides which there is no other object, appears in the form of the world with its own power of inexplicable nature which is called Māyā.

मायाशबलितस्यास्य परिणामो जगन्मतः।
माययोपहितस्यास्य विवर्तो ब्रह्मणो जगत् ॥ 2

The world is the Pariṇāma (modification) of the Brahman which is in association with Māyā. It is mere appearance on the Brahman viewed as distinct from Māyā.

परमेश्वरः

मायाशबलितं यत्तद् ब्रह्मैव परमेश्वरः।
स्रष्टा स एव जगतः रक्षिता लयकृच्च सः ॥ 3

GOD

The Brahman, in association with Māyā is called Parameśvara (God). He is the creator, sustainer and the destroyer of the world.

परमेश्वरः एक एव

सर्वज्ञः सर्वगः सर्वशक्तश्चैको महान् विभुः।
भिन्नेऽस्य नामरूपादौ कल्पिते मास्तु भेदधीः ॥ 4

GOD IS ONLY ONE

Parameśvara is Ommiscient, Ommipresent, Ommipotent; is only One. He is the greatest of all; He is all-powerful. Though without form, He assumes different names and forms like Brahma, Viṣṇu,

Rudra, Indra, Yama, Varuṇa and Sūrya etc. But all these forms and names are only the different aspects of Paramesvara. There are no differences in Parameśvara who is One and One only.

न त्वं शैवो न वा शाक्तः न सौरो नापि वैष्णवः ।
सर्वेष्वेतेषु कुर्यास्त्वं सुदृढां ब्रह्मतामतिम् ॥ 5

You are not a Śaiva (worshipper of Śiva only); not a Śākta (worshipper of Devī only); not a Saura (worshipper of Sūrya only); not a Vaiṣṇava (worshipper of Viṣṇu only). You develop a strong faith that there is only one Brahman in all these gods.

जगत्

नास्त्यादिरस्य जगतः नापि चान्तः कदाचन ।
दृश्यत्वं जगतः सृष्टिरन्तोऽदृश्यत्वमीर्यते ॥ 6

THE WORLD

There is neither beginning nor the end of this world. When the world appears it is called creation; when it disappears it is called destruction.

जगद्विलीनं प्रलये जीवकर्मवशंवदम् ।
यदोदेति पुनः सृष्टिः सा, लयोऽदृश्यता पुनः ॥ 7

The world is entirely dependent on the Karmas (actions - of the previous births, present births and the future births) of the Jīvas (different types of souls). At the time of Pralaya (complete destruction of the world) the world disappears. The same world appears again. Its appearance is called creation and the disappearance again is called Pralaya.

एवं सृष्टिस्थितिलयाः प्रवर्तन्ते पुनः पुनः ।
जीवकर्मवशात् नादिरन्तो वा जगतोऽस्त्यतः ॥ 8

Thus, on account of the Karmas of the Jīvas, the Sṛṣṭi (creation), Sthiti (apperance for some time) and Laya (disapperance) go on occurring again and again. Therefore there is no beginning or end of the World.

जीवाः

नैकलक्षविधा जीवा जायन्ते कोटिकोटिशः ।
चतुर्दशसु लोकेषु स्वस्वकर्मवशानुगाः ॥ 9

SOULS

The Jīvas of lakhs of varieties are born in Koṭis of Koṭis, in the fourteen worlds, according to their Karma.

भारतदेशः

पुराऽजनाभनाम्नाऽयं महान् देशः सुविश्रुतः ।
भरतैः पालितः पश्चादभवद्भारताभिधः ॥ 10

INDIA

Originally this great country was known with the name of 'Ajanābha'. Being ruled by the kings of Bharata dynasty it is given the name 'Bhārata'.

नद्यो वहन्ति गङ्गाद्या मध्ये विन्ध्यहिमागयोः ।
आर्यावर्तः स देशोऽतः भारतस्यार्यदेशता ॥ 11

The sacred rivers like Gaṅgā flow between the two mountains Vindhya and Himālaya and that region is called Āryavarta. It is on account of this region the whole country Bhārata is called Āryadeśa.

Manu says -

"आ समुद्रात्तु वै पूर्वादा समुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्योरार्यावर्तं प्रचक्षते ॥" (II.22)

"The region between those two mountains (i.e. Himavān and Vindhya mentioned in 21st verse) stretching from the sea in the East to the sea in the West is called Āryavarta".

"It is called Āryavarta because Āryas, the highly respectable sages, appear in this region again and again" says the commentator, Kullūkabhaṭṭa".

"आर्या अत्र आवर्तन्ते, पुनः पुनः उद्भवन्ति इत्यावर्तः"

Amara says -

"आर्यावर्तः पुण्यभूमिर्मध्यं विन्ध्यहिमागयोः" (II.1.7)

आकाश्मीरादाकुमार्याः आगान्धाराच्च पश्चिमे ।
आब्रह्मदेशात् पूर्वस्यामखण्डा भारतावनिः ॥ 12

The entire land stretching from Kāshmīr to Kanyākumārī and from Gāndhāra (khandahar) in the West to the Brahmadeśa (Burma) in the East is Bhāratadeśa.

कृतैषा खण्डशः पूर्वैरविनीतैः कुपालकैः ।
उच्चनीचादिभावैश्च प्रजासु परिकल्पितैः ॥ 13

This great country was split into many parts by the wicked rulers of uncontroled passions and also because of many divisions caused by the feelings of high and low among the people.

भारतीयाः

अत्रत्या भारताः सर्वे सिन्धुनद्या विशेषतः ।
सैन्धवा हैन्दवाश्चेति देशेष्वन्येषु विश्रुताः ॥ 14

HINDUS

All the people living in this country are called Bhāratas or Bhāratīyas. They are known, in other countries, with the names Saindhavas and Haindavas on account of prominence of the river Sindhu.

सनातनधर्मः

जगत् सृजन् फलं दातुं जीवानां कर्मणां प्रभुः ।
जगतो धृतये धर्मं प्रावर्तयत शाश्वतम् ॥ 15

HINDUISM

Having created the world for the despensation of the fruits of the actions of the Jīvas, the Lord established the eternal Dharma, a code of right conduct, for the sustenance of the world.

वसन्तु केचिद् ग्रामेषु नगरेषु च केचन ।
के चिद्वसन्त्वरण्येषु सर्वे वैदिकधर्मिणः ॥ 16

Some people may live in villages, some may live in the towns and cities; some may live in the forests. But all the Bhāratas have been the followers of Vaidika Dharma.

कुप्यसंरक्षणैर्दुष्टमृगाणां च विनिग्रहैः ।
सैन्येष्वनुप्रवेशैश्चारण्यका देशपोषकाः ॥ 17

The people of the forest tribes have been helping the country taking care of the forest products by controlling the wild animals and by serving as brave soldiers in the army.

Kautilya in the 2nd Adhyāya of the 9th Adhikaraṇa talks about the Āṭavibala (army of the forest dwellers) and its special capacities.

गुहो निषादजात्योऽभूत् रामस्यात्मसमःसखा ।
तपोधना च शबरी रामेणापि सभाजिता ॥ 18

Guha, who was born in the Niṣāda Jāti was a close friend of Rāma who treated him as himself. The woman - ascetic Śabarī was respected even by Rāma.

'निषादजात्य' 'रामस्यात्मसमः सखा'

are pharases used by Vālmīki (II.49.33).

"Though born in a lower caste Śabarī was respected by the Lord Rāma because she became respectable by serving the great sages for a long time" - says the commentator Govindarāja.

"जात्या हीनामपि आचार्यप्रसादलब्धब्रह्मज्ञानाम्
इति भगवताप्यादरणीयत्वोक्तिः" (रामा.III.74.18)

वाल्यादीनां वानराणां विश्रुता वेदधर्मिता ।
लङ्कादौ राक्षसाश्चापि यज्ञयागादितत्पराः ॥ 19

It is well known that the Vānaras (he oldest aborigines) like

Vāli were followers of Vedic Dharma. The Rākṣasas in Laṅkā and other places were very much interested in the performance of Vedic sacrifices.

As described by Vālmiki the funeral of Vāli was conducted according to Vedic injunctions. Hanumān saw many Rākṣasas in Laṅkā reciting Vedas early in the morning.

एवं वैदिकधर्मेऽस्मिन् व्याप्ते सर्वत्र भारते।
आरण्यकाऽहिन्दुतोक्तिः पाश्चात्यानां प्रतारिका॥ 20

Thus when the Sanātana Dharma had spread through out the country, it is only to mis-guide people that some Western missionaries propagate that the forest-tribes were never followers of Sanātana Dharma.

धर्मो मानवमात्रस्य शाश्वतोऽयं सनातनः।
प्रोक्तवान् यं जगत्कर्ता वेदैर्देवः सनातनः॥ 21

This eternal Dharma, called Sanātanadharma is the Dharma of every human being, because it is taught by the Lord, the creator of the world who is Sanātana (having no birth or death), through the Vedas.

चत्वारो वेदनिष्णातास्त्रयो वाप्येक एव वा।
सदाचारास्तपोवृद्धाः प्रमाणं धर्मनिर्णये॥ 22

इति मन्वादयः प्राहुरतः सर्वेऽपि पालकाः।
निर्णीतं तत्परिषदा धर्ममन्ववसरन् पुरा॥ 23

Ancient law makers like Manu said that four or three Vedic scholars of pious character who are always engaged in penance, or even one person of such qualities are or is the authority in deciding what is Dharma and what is not. Thus the kings of the earlier times followed the Dharma as advocated by the Parisad (council), consisting of such people.

It is said by Manu that there should be a Pariṣat of impeccable integrity, for deciding what is Dharma, consisting of a minimum of 10 or 3 persons.

"दशावरा वा परिषद्यं धर्मं परिकल्पयेत्।
त्र्यवरा वापि वृत्तस्था तं धर्मं परिपालयेत्॥" (XII.110)

In the Pariṣat of the 10 memebers, there should be three persons, each well versed in each one of the three Vedas, one person proficient in reasoning, one who is capable of proper thinking, one proficient in Nirukta, one who has studied Dharmaśāstra and one representative from each of the three Asramas i.e. Brahmacrin, Gṛhastha and Vānaprastha as members.

"त्रैविद्यो हेतुकस्तर्की नैरुक्तो धर्मपाठकः।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा॥" (XIII.1111)

For deciding doubts regarding a point of Dharma there can be one Pariṣad consisting of 3 members, each one proficient in each of the three Vedas.

"ऋग्वेदविद्यजुर्विच्च सामवेदविदेव च।
त्र्यवरा परिषद् ज्ञेया धर्मसंशयनिर्णये॥" (XII.112)

That should be accepted as Dharma which is decided even by one pious Vedic scholar; that can not be Dharma though it is proclaimed by thousands :

"एकोऽपि वेदविद्धर्मं यं व्यवस्येद्द्विजोत्तमः।
स विज्ञेयः परो धर्मः नाज्ञानामुदितोऽयुतैः॥" (XV.113)

Even when thousands of Brāhmaṇas are formed as a group, it cannot be called Pariṣad if they call themselves Brāhmaṇas just by birth, without observing any Vratas (sacred vows) and without obtaining proficiency in Vedic Mantras.

"अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।
सहस्रशः समेतानां परिषत्त्वं न विद्यते॥" (XIII.114)

Yājñavalkya expresses similar views, but he adds to say that whatever is said even by one person who has realised the Supreme Being, is Dharma :

"चत्वारो वेदधर्मज्ञाः पर्षत् त्रैविद्यमेव वा।
सा ब्रूते यं स धर्मः स्यादेको वाध्यात्मवित्तमः॥" (I.9)

श्रीशङ्कराचार्यमुख्यैः पीठानि स्थापितानि, ये।
अधितिष्ठन्ति तेऽद्यत्वे मता धर्मनिदेशकाः॥ 24

Now a days, those great men who occupy the Pīthas established by Ācāryas like Śrī Śaṅkarācārya are accepted as the authority on Dharma.

अन्यत् प्रजापालनादि पालकैश्च निरुह्यते।
साहाय्येन यथाशास्त्रं मन्त्रिशास्तृनियोगिनाम्॥ 25

The other administration is carried out according to the rules, by rulers with the assistance of the Ministers, of those who maintain law and order, and by other officials.

परिवृत्तिर्ग्रहाणां स्याद् गतौ तस्मात्तदा तदा।
शास्त्रेऽपि कार्या संशुद्धिरिति कार्तान्तिका विदुः॥ 26

"Now and then there will be change in the movement of the planets". Therefore, the Astrologers say, "that some changes are to be introduced, now and then, in the works of Astronomy (in calculations).

अव्यवस्थितचित्तानां मानवानां नियन्त्रणे।
कार्या नियमसंशुद्धिर्मूलशास्त्राविरोधतः॥ 27

In order to control the human beings whose minds are by nature fickle, changes should be introduced in the general rules of conduct without deviating from the fundemental principles.

अश्वमेधादिकं दीर्घसत्रमन्यच्च तादृशम्।
प्रायोऽद्य विस्मृतं कर्तृकारयित्राद्यभावतः॥ 28

Sacrifices like Aśvamedha, and the Yāgas which are to be performed for a very long time are almost forgotten because there are no persons who perform them and those who can assist in the performance.

तान्त्रिका बहवो यागास्तत्तदागमचोदिताः।
प्रवर्तन्ते न तु श्रौताः देवालयमठादिषु॥ 29

Now a days many Yajñas connected with the Tantraśāstras and Āgamas are being performed in the Temples and Maṭhas. Vedic sacrifices are not performed.

वैदिकेष्वपि यज्ञेषु केचिदाशेरते बुधाः।
केवलं पिष्टपश्वादेः प्रयोगं शास्त्रसंमतम्॥ 30

Even regarding the Vedic sacrifices, there are some schoalrs who think that the use of animals made of flour is in accordance with the Śāstra.

एवं धार्मिकचिन्तायां शक्तिरुच्यनुसारतः।
परिवृत्तिः सुमहती दृश्यते कालभेदतः॥ 31

Thus, on account of changes of time, there is seen, so much of change in the concepts of Dharmic activities, in accordance to the capacity of the people and their taste.

इत्थं केषां चिदंशानां सुप्तौ केषां चिदुत्थितौ।
न सनातनधर्मस्य प्रकम्प्या जातुचित् स्थितिः॥ 32

Thus, though some aspects of this Sanātanadharma are becoming dormant and some are rising up, its hold has never been shaken.

परिवृत्तिर्वेषभूषाभाषादिष्वपि दृश्यते।
नैव प्रत्यभिजानीयुर्यथा पूर्वे स्ववंशजान्॥ 33

There appears so much of change in the dress, langauge and ornaments etc, that ancestors cannot recognise, (if they happen to visit this land again) even those who are born in their families.

दृश्यन्त एताः सर्वेषु देशेषु परिवृत्तयः।
धर्मस्य तावता कापि न हानिर्नापि वा च्युतिः॥ 34

Such changes are seen in every country. There is no loss or bad effect on Dharma by this.

परं स्ववेषभाषादिरक्षणं तु प्रशस्यते।
यतस्तद्वर्धयेत्प्रीतिं स्वधर्मे चादरं महत्॥ 35

But it is better to preserve one's mode of dress and langaug etc; because it gives liking and respect for one's own Dharma.

सनातनधर्मस्य सर्वधर्ममूलता

ऋक्सूक्ततुल्यमन्त्रस्य यागहोमादिबोधिनः।
जरोस्ट्रियन्मतस्यापि सिद्धैव श्रुतिमूलता॥ 36

VEDIC DHARMA IS THE SOURCE
OF ALL THE RELIGIONS

The Zorostrian religion which preaches Yajñas and Homas whic has the sacred Mantras which resemble the Ṛks in the Ṛgveda, i evidently based on Sanātanadharma.

जैनबौद्धमतादीनि वैदिकान्येव, संश्रयात्।
स्वर्गापवर्गनरकानन्तजन्मौघकर्मणाम्॥ 37

The religions like the Jainism and Buddhism also have sprun from the Sanātanadharma of the Vedas because they have accepte heaven, salvation (Mokṣa), hell, the doctrine of Karma and the endles reincarnations.

आचारा बहवो ध्यानप्राधान्यं ज्ञानसंश्रयः।
चातुर्मास्यव्रतादीनि दृश्यन्तेऽत्रार्षधर्मवत्॥ 38

As in Sanātanadharma, many religious rites, giving importanc to meditation, following the Jñāna mārga, vows like Cāturmāsyavrat are found in these two religions also.

नास्त्यवैदिकता तेषां यज्ञयागादिनिन्दनात्।
यतस्तात्पर्यमेतेषां शुद्धाचारप्रबोधने॥ 39

They cannot be said to be Avaidika and as entirely opposed t the Sanātanadharma, only because they have criticised th performance of sacrifices. They have done so because their mai

intention was to teach pure conduct to the people which was very much wanting in those days.

दृश्यते कर्मणां निन्दा गीतोपनिषदादिषु।
नहिनिन्दान्यायतोऽसौ न्यायोऽत्रापि प्रवर्त्यताम्॥ 40

The Vedic rituals are criticised even in the Bhagavadgītā and Upaniṣads, following 'Nahi Nindā' maxim. The same can be applied in the case of these religions also.

"न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते, अपि तु स्तुत्यं स्तोतुम्" – *this is the maxim. "The criticism of something is not really intended to criticise it, its purpose is to praise something else".*

यत्किञ्चित् स्वानभिमतं दोषत्वेन वदन् पितुः।
पुत्रो भवति नापुत्रो पिता वा नऽपिता भवेत्॥ 41

A son may criticise his father for something which he does not like; by doing so he would not cease to be his son or the father does not cease to be his father.

विज्ञानवादो बौद्धानां शून्यवादस्तथांशतः।
सूफीवादादयो नैके सर्वेऽप्युपनिषद्भवाः॥ 42

The Vijñānavāda and the Śūnyavāda, to some extent, of the Bauddhas, and other doctrines like Sufism were born out of the Upaniṣads.

पुण्यापुण्ये स्वर्नरके ईश्वरं शरणागतिम्।
गृहीत्वातः संप्रवृत्ते चेस्लामक्रिस्टियन्मते॥ 43

Having taken, from this Sanātanadharma, the concepts of piety and sin, heaven and hell and the all powerful God and surrendering to Him, the Islam and Christianity have come into existence.

वर्णाः आश्रमाः पुरुषार्थाश्च

वर्णाः समाजे चत्वारः, नरे चत्वार आश्रमाः।
चत्वारः पुरुषार्थाश्च प्रोक्ता धर्मे सनातने॥ 44

FOUR VARNAS, FOUR ĀŚRAMAS, FOUR PURUSARTHAS

According to Sanātanadharma the society is divided into fou Varṇas (castes). For each man four Āśramas are ordained. Fou Puruṣārthas (Dharma, Artha, Kāma and Moksha, the four goals) ar shown.

चातुर्वर्ण्यं मया सृष्टमित्याह भगवान् स्वयम्।
चातुर्वर्ण्ये न दोषोऽस्ति दुष्टाऽसौ तारतम्यधीः॥ 45

Lord Śrikrishṇa himself says that he has created four Varna (castes). There is nothing wrong with the system of four castes; th contention of one being superior to the other alone is very bad.

क्रोशमात्रान्तरे ग्रामे का वार्तेत्यप्यजानताम्।
कालः सुखं व्यतीयाय पुरा हि ग्रामवासिनाम्॥ 46

The villagers used to spend their life happily even withou knowing what was happening in the villge which is just two mile away from their village.

स्वस्वकर्मरताः सर्वे स्वीयसाहाय्यकारिणः।
स्वयंसमृद्धग्रामेषु तेऽवसन् भ्रातृवज्जनाः॥ 47

They were all engaged in their duties. They were helping th people of their castes at the hour of need. They were living like brothe in the villages which were made self-sufficient by their own effort

स्तम्भा हि वर्णाश्चत्वारः संघसौधप्रतिष्ठितौ।
स्तम्भस्यैकस्य दौर्बल्ये गतिः सौधस्य चिन्त्यताम्॥ 48

The four castes are four pillars supporting the great mansion o the society. Imagine what would happen to the mansion when even single pillar becomes weak.

स्वं स्वं कर्म यथा कुर्युः कुटुम्बश्रेयसे जनाः।
समाजश्रेयसे कुर्युर्वर्णाः, नात्रोच्चनीचता॥ 49

Just as all the members of a family do their duties for the welfare of the family, all the castes should strive for the welfare of the society by doing their works. There is no question of one being superior and the other inferior.

स्वस्वकर्मरताः सर्वे प्रीणयन्तीश्वरं समम्।
तस्माद् वृत्तिषु कुत्रापि तारतम्यं न किञ्चन॥ 50

All the Vṛttis (the works done for livehood, professions) are of equal importance; because, (as was said in Bhagavadgītā) every one who is engaged in his own duty would please the Lord without any difference.

नास्ति रूपं जगद्भिन्नं विराजः परमेष्ठिनः।
आलङ्कारिकमेवेदं मुखपादादिरूपणम्॥ 51

There is no seperate body, excepting the world, of the cosmos person. (Virāṭ Puruṣa). Therefore, the super imposition of his face and feet etc., on certain things (like Brāhmaṇas, Śūdras etc.) is only metaphorical description.

पादवत् स्थितये शूद्राः विप्रा ज्ञानाय शीर्षवत्।
रक्षार्थं बाहुवत् क्षत्राः मध्यवत् पुष्टये विशः॥ 52

The Śūdra caste, like the feet, is a supporter of the society, to stand on its own. The Brāhmaṇa caste, like the head, helps the society with knowledge. The Kṣatriya caste, like the arms, helps the society by giving protection. The Vaiśya caste, like the middle part of the body, gives nurishment to the society.

देहतां जनसंघाते वर्णेष्वारोप्य चाङ्गताम्।
ब्राह्मणोऽस्य मुखमिति नूनं प्रववृते श्रुतिः॥ 53

The Vedic sentence - 'ब्राह्मणोऽस्य मुखमासीत्' etc, having conceived the whole society as the body of a person, described the castes as his limbs. Therefore Śruti does not mean to say that Brāhmaṇa was born from the mouth (head), Kṣatriya from arms, Vaiśya from thighs and the Śūdra from the feet.

क्रियते पादयो: पूजा पादयोरभिवादनम्।
पादाम्बु सेव्यते भक्तैः कुतः पादोऽवहीयते ॥ 54

As was suggested by some of the old poets includin Sarvajñasiṅgabhūpāla, the author of Rasārṇavasudhākara, no offenc to the Śūdra caste is intended by the Śruti; because - "The feet ar worshipped; obiesance is offered at the feet. The water used fo washing the feet of the venerable is sprinkled on their heads by th devotees. Therefore foot is not inferior to any part of the body.

Sarvajñasiṅgabhūpāla says that he was born in a piou Varṇa which has sprung from the feet of the Lord Vishṇu an which has Gaṅgā as its sister :

"अस्ति किंचित् परं वस्तु परमानन्दकन्दलम्।
कमलाकुचकाठिन्यकुतूहलिभुजान्तरम् ॥
तस्य पादाम्बुजाज्जातो वर्णो विगतकल्मषः।
यस्य सोदरतां प्रातं भगीरथतपःफलम् ॥" (I. 3.4)

चत्वार एव ते वर्णा नास्ति वर्णोऽत्र पञ्चमः।
श्रुतेश्च गीतावचसोऽन्ये तु वृत्त्यादिकल्पिताः ॥ 55

On the authority of the Veda and Bhagavadgītā there are onl four Varṇas; there is no fifth Varṇa. The so - called other Varnas o Jātis are created or formed on the basis of different professions etc (like the modern day coolies, workers, engineers, teachers, doctor lawyers, carpenters, masons, plumbers, planners etc.)

लोकस्य व्यवहारोऽयं प्रचलत्येव सर्वथा।
वृथा वर्णाभिमानोऽयं देशदौर्बल्यकारकः ॥ 56

All the activities in the world would be going on some how o the other. There is no sense in the vain arrogance based on Varn which only weakens the country.

सर्वोऽपि लब्धावसरः शक्तः सर्वस्य साधने।
जातिदेशादिभेदोऽयं शक्त्यशक्त्योर्न कारणम् ॥ 57

Given an opportunity every one can do everything. Being capable or otherwise of doing things does not depend on the difference of the Varṇas, races, countries or the regions.

वर्णानां वृत्तिसांकर्यं बहोः कालाद्धि दृश्यते।
जन्मतो वर्णभेदोऽपि केवलं व्यावहारिकः ॥ 58

Professional admixture of the Varṇas has been there since the time immemorial. The difference of the Varṇas on the basis of birth is just there for only worldly practice.

वर्णानां शुद्धता नैव संभाव्याऽत्र कदाचन।
सांकर्यं सर्वदास्त्येवेत्याह राजा युधिष्ठिरः ॥ 59

अतः सद्गुणवान् विप्रः स्यादन्यः शूद्र उच्यते।
अतो न वर्णो जात्येत्यप्याहासौ नहुषं पुरा ॥ 60

"Purity of the Varṇas is never possible. Intermingling of castes has been always taking place" - Yudhiṣṭhira told Nahuṣa long ago : He also said. "A man of good qualities is a Brāhmaṇa, otherwise he is called Śūdra; therefore, the Varṇa is not based on the birth".

In reply to Nahuṣa's question "who is a Brāhmaṇa?" Yudhiṣṭhira replied.

"सत्यं दानं क्षमा शीलमानृशंस्यं तपो घृणा।
दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥" (वनपर्व.180.21)

"He is the Brahmaṇa in whom truth, charity, patience or for - giveness, good character, non-cruelty, penance and kindness are found".

When Nahuṣa remarks - "these Guṇas may be found in a Śūdra also" Yudhiṣṭhira says -

"शूद्रे तु यद् भवेल्लक्ष्म द्विजे तच्च न विद्यते।
न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥" (ibid. 2.6)

"If this sign (the above mentioned virtues) is found in a Śūdra and not found in a Brāhmaṇa, then such Śūdra is not a Śūdra and such Brāhmaṇa is not a Brāhmaṇa".

''यत्रैतल्लक्ष्यते सर्प वृत्तं स ब्राह्मण: स्मृत: ।
यत्रैतन्न भवेत्सर्प तं शूद्रमिति निर्दिशेत् ॥''

"He in whom this sign is seen is a Brāhmaṇa; If it is not foun in a Brāhmaṇa he should be called Śūdra".

Then Nahuṣa says - "if one is called Brāhmaṇa on account o his conduct only then birth as a Brāhmaṇa becomes useless". The Yudhiṣṭhira replies -

*''जातिरत्र महासर्प मनुष्यत्वे महामते।
संकरात् सर्ववर्णानां दुष्परीक्षेति मे मति: ॥''* (ibid. 31)

"As I think the Jati (Varṇa) of the man is very difficult t decide because there is intermingling of all the Varṇas".

*सर्वे सर्वास्वपत्यानि जनयन्ति सदा नरा: ।
वाङ्मैथुनमथो जन्म मरणं च समं नृणाम् ॥* (ibid. 32)

All the men produce children always in all women. Speech copulation, birth and death is similar in all human beings; (ther is no difference in these actions on the basis of birth or Varṇa)

''इदमार्षं प्रमाणं च ये यजामह इत्यपि
तस्माच्छीलं प्रधानेष्टं विदुर्ये तत्त्वदर्शिन: ॥'' (ibid. 33)

'ये यजामहे' etc; may be cited as an evidence to prove tha there has been intermingling of castes. Therefore, those who know truth say that good conduct is more important.

Nilakaṇṭha's commentary on these two verses is as follows

वागादीनामिव मैथुनस्यापि साधारण्यात् जाति: दुर्ज्ञेया, तथा च श्रुति: ''न चैतद्विद्मो ब्राह्मणा: स्मो वयमब्राह्मणा वा'' इति ब्राह्मण्ये संशयमु पन्यस्यति''

It is not possible to know Jāti because like the Vāk etc, copulation also is common. Śrti also expresses doubt saying "we are not able to know whether we are Brāhmaṇas or Abrāhmaṇas".

'ननु जात्यनिश्चये कथं ब्राह्मणोऽहम्' इत्याद्यभिमानपुरस्सरंयागादौ प्रवर्तेत इत्याह-इदमार्षम् इति। अत्र 'ये यजामह' इत्यनेन च ये वयं स्म: ब्राह्मणा अन्ये वा ते वयं यजामहे इति ब्राह्मण्ये अनवधारणं दर्शितम्। मन्त्रलिङ्गमपि-''य एवास्मि स सन् यजे'' इति। नन्वेवं स्वस्य अब्राह्मणत्वपक्षे यज्ञस्य अनिष्टकरत्वमायाति इत्याशङ्क्य तत्परिहाराय यागे यजमानस्य प्रवरवरणं क्रियते याज्ञिकै:। तच्च अग्निर्होता इति मन्त्रे गोतमवत् अयास्यवत् अङ्गिरोवत्, ब्राह्मणवत् इति कुर्वन्ति। तस्य च प्रयोजनम् अब्राह्मणस्यापि यजमानस्य ब्राह्मणत्वसंपादनम्। तस्मादाचार एव ब्राह्णत्वनिश्चये हेतु: वेदप्रामाण्यात् इत्युपसंहरति – तस्मादिति।''

(Now a question arises). "If Jāti is not definitely known how can one engage himself in Yajna with confidence that he is a Brāhmaṇa? In answer to this 'इदमार्षम्' is said. By saying 'ये यजामहे' which means "we do not know whether we are Brāhmaṇas or other than Brāhmaṇas" uncertainty regarding one being a Brāhmaṇa is shown. There is also another Mantra in this regard which says - "Whatever I am, I perform Yajña, being that only". (question). If one is Abrāhmaṇa would he not get adverse result by performing Yajña? (Answer) In order to avoid this problem the priests do mention the प्रवर (names of the great Ṛṣis in the Gotra) for the Yajamāna during the performance of Yajña. That is done in the Mantra - 'अग्निर्होता' etc., saying "like Gautama, like Ayāsya, like Angīras and like Brāhmaṇa". The purpose of this is to acquire Brāhmaṇatva to the Yajamān. Thus, on the authority of the Veda, Ācāra (good conduct) alone is the basis for deciding Brāhmaṇatva. To indicate this point concludes saying 'Tasmāt' etc."

यन्मे माता प्रलुलुभे श्रुतिवाक्यमुदाहरन्।
संभाव्यतां संकरस्य मनुरेवाभ्यसूचयत् ॥ 61

Manu himself indicated the possiblity of intermixture of castes quoting the vedic passage 'यन्मे माता, प्रलुलुभे' etc.

There are two verses in the 9th Adhyāya of Manusmṛti indicating the possibility of infidelity on the part of the women and of intermisxture of castes.

"तथा च श्रुतयो बह्वयो निगीता निगमेष्वपि।
स्वालक्षण्यपरीक्षार्थं तासां शृणुत निष्कृतीः॥" (IX.19)

"In the Veda there are many statements to indicate infidelity; you hear Prāyaścitta for it".

According to Kullūkabhatta, a commentator, the vedic sentence referred to here is - "न चैतद्विद्मो ब्राह्मणाः, स्मो अब्राह्मणा वा" etc. which means "we who are performing Yajñas, do not know for certain whether we are Brāhmaṇas or not". In the following Śloka Manu refers to another Vedic Mantra.

"यन्मे माता प्रलुलुभे विचरन्त्यपतिव्रता।
तन्मे रेतः पिता वृङ्क्तामित्यस्यैतन्निदर्शनम्॥" (IX.20)

"The Mantra which says - "May my father purify that Retas (semon) when my mother subjected her self to temptation while moving about in the mood of unchastity" is a clear indication of infidelity".

In the next Śloka Manu says that it is meant as a Prāyaścitta for the mental infidelity.

मानसव्यभिचारस्य मनौ स्यान्नाम सूचना।
निरोद्धुं कायिकं चापि क ईष्टे भुवि कथ्यताम्॥ 62

This statement in the Manusmurti may be about the mental offence only. But who can prevent physical offence also in this world?

What manu wanted to tell here is there is possibility of Prāyaścitta for the mental offence, but there is no Prāyaścitta for the physical one.

वर्णाश्रमव्यवस्थाऽऽसीत्, स्वकालेऽसौ विसंष्ठुला।
इत्यूचुः शंकराचार्याः सूत्रभाष्ये स्वनिर्मिते॥ 63

Śrī Śaṅkarāchārya said in his Sūtrabhāṣya that, the system of Varṇas and Āśramas was shaky in his times.

In the Devatādhikaraṇa Śrī Śaṅkarchārya says - इदानीमिव च कालान्तरेऽपि अव्यवस्थितप्रायान् वर्णाश्रमधर्मान् आचक्षीत (ब्र.सू.भा. 1.3.33)

("If one is to judge the conditions in the olden days on the analogy of the conditions prevailing now) one may say - "the Dharmas of the Varṇas and Āśramas were not properly maintained in other times also as they are not maintained today". Though this is a reference to the Avyavasthā of Dharmas only it implies the intermigling of castes also during that time; because as was pleaded by Arjuna the loss of Dharma and prevalance of Adharma results in Saṅkara only.

आरोपाभिनिवेशाभ्यां जगदेतत् प्रवर्तते।
यद्यथा भाव्यते लोके तत्तथैव हि वर्तते॥ 64

The whole world moves on, on the basis of superimposition of what is not there and on the basis of intense feeling. In whatever form or fasion something is imagined by the people it turns out to be that.

पत्रे रूपकता मूर्खे मन्त्रिताऽज्ञेऽधिकारिता।
निरक्षरास्ये विद्वत्ता वञ्चके च यतीन्द्रता॥ 65

पण्डिते मूर्खता दुष्टे साधुता सति दुष्टता।
आरोप्यते, तथैवात्र व्यवहारः प्रवर्तते॥ 66

The value of many Rupees is superimposed on a piece of paper. Ministership on a fool, officership on a stupid, Scholarship on an ass, Asceticism on a deceitful person, foolishness on a scholar, goodness on a rogue, roguery on a good person are being superimposed. The worldly activities are going on on that basis only.

बिडालादि शुभं कैश्चिदशुभं कैश्चिदिष्यते।
क्षुतादौ च तथैवैभिः फलं समुपलभ्यते॥ 67

For some, animals likes cat, are auspicious (as to the Japanase); for some they are inauspicious. Same is the case of sneezing etc. and they are getting the results according to their beliefs.

आरोप्यते देवतात्वं शिलादौ, फलमाप्यते।
भावनारोपयोरेवं महिमा केन वर्ण्यताम्॥ 68

Godhood is superimposed on stones and other objects and good results are achieved. Thus no body can describe the power of Bhāvanā (strong imagination) and the superimposition.

जन्मतो वर्णभेदोऽयमतोऽद्यापि प्रवर्तते ।
गुणा विभिन्ना दृश्यन्ते तत्तद्वर्णाभिमानतः ॥ 69

Thus the difference on account of Varṇas is seen even to day. On account of the strong feeling of Varṇa there is difference seen in the qualities and traits of the people also.

वर्णेऽमुकस्मिन् जातोऽहमतोऽहं वर्णतोऽमुकः ।
इति भावनया तत्तद्वर्णधर्माः स्युरेव नुः ॥ 70

"I was born in such and such a Varṇa, therefore I belong to such and such a Varṇa" by this Bhāvanā (constant thinking) a man will get all the qualities of a particular Dharma of the different Varṇa.

अहो प्रभावो मनसः यो नर्तयति नित्यशः ।
शरीरं सेन्द्रिग्राममन्यांश्च परितः स्थितान् ॥ 71

What a great power the mind has which makes the body, the senses and even other persons, around dance at its will!

भावेन जातमात्रेण द्वेषक्रोधभयादिना ।
क्षणाद् भवत्यन्य एव किं पुनश्चिरभावनात् ॥ 72

A Man becomes entirely different for a moment as soon as an emotion like hatred, anger or fear grip his mind. What can be the effect of constant thinking, on the person of a man, can be imagined.

मतान्मतं गतेष्वेव रूपचिन्तनकर्मसु ।
परिवृत्तिर्हि महती दृश्यते विस्मयावहा ॥ 73

There is so much astonishing change in appearance, thinking and actions even in persons who embrace a new religion.

पिता यः कोऽपि वाप्यस्तु जन्मतोऽमुकवर्णकम् ।
स्वं भावयन् कुतो न स्यान्नूनं तद्वर्णलक्षणः ॥ 74

When this is the case, why a man, who so ever his father might be, who thinks that he belongs to such and such a caste, does not have the special features of that caste?

ब्राह्मण्यां नापिताज्जातः योऽभवद्वेदपारगः ।
कथास्य दर्पदलने क्षेमेन्द्रेणोपवर्णिता ॥ 75

Kṣemendra (a Kāshmiri poet of 12th century) narrates, in a poem, Darpadalana, the story of a person who was born of a Nāpita in a Brāhmin woman.

कथेयं कल्पितैव स्यात् भावः कथयितुः पुनः ।
स्पष्टः, सांकर्यमवशं भवितेति विवक्षतः ॥ 76

This may be an imaginary story. But the idea of the poet is clear who wants to tell us that intermixture is unavoidable.

अतोऽत्र जन्मना भिन्नवर्णत्वं संप्रवर्तते ।
कर्मणापि च भेदोऽस्तु वर्णानां भावनायुजा ॥ 77

Thus the difference of Varṇas by birth has been going on. There can be different Varṇas not only based on birth but also on the basis of the deeds and Bhāvana (strong feeling or belief).

तत्क्रतुन्याय एवात्र शरणं वस्तुनिर्णये ।
यो यो यथा यथाऽऽत्मानं मनुते भविता तथा ॥ 78

Therefore, Tatkratunyāya is the only means to decide the things. Who so ever thinks himself belonging to a particular caste, he would become that only.

"यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति" (छा.उ. 3.14.1.)
"With whatever thought a man lives in this world he would become that only in the next world or birth also". This is Tatkratunyāya the truth of which is seen in this birth itself.

परिणीताः स्त्रियो दत्तपुत्राद्याश्चाभिमन्वते ।
गोत्रवंशान्तरगतानात्मानं स्युस्तथैव ते ॥ 79

आशौचादिष्वपि भिदा तेषामस्त्येव शास्त्रतः ।
स्वयंकृतोऽथवा शास्त्रकृतोऽ ध्यासः प्रवर्तते ॥ 80

The women after marriage, and the adopted sons and such other types of sons believe firmly that they belong to a new Gotra and new family and they become as such.

For them there is difference, prescribed by the Śāstra, regarding Āśauca etc. Thus the Adhyāsa, (superimposition of things) caused by men by themselves or ordained by the Śāstra has been going on.

वृत्तीनां नियमेऽप्यासीत् सर्वदा वृत्तिसंकरः ।
अनुवर्तत एवायं सर्वत्राद्य त्वकुण्ठितः ॥ 81

Though the occupations were fixed (on the basis of caste) there has been intermingling of occupation in every age. This continues more today without any obstruction or abatement.

यथाकथंचिद्धर्तव्याः प्राणा जनिमता ततः ।
न दोषो वृत्तिसांकर्ये यदि धर्मोऽनुपाल्यते ॥ 82

Every man has to survive on this earth some how or the other. Therefore there is nothing wrong in the intermingling of the professions so long as Dharma is taken care of.

"न पण्यमापत्कालेऽपि विप्रैरन्नतिलादिकम् ।
लोभात्तद्विक्रयं कुर्वन् विप्रत्वाद् भ्रश्यति ध्रुवम् ॥" 83

"Brāhmaṇas who take to trade in times of difficulty for survival should never trade in food, Tilas and other such prohibited things. Any one who sells such things would lose his Brāhminhood".

इत्यादीन् नियमान्नैकान् विदधद्भिः पुरातनैः ।
स्मृतिकारैः स्पष्टमेव वृत्तिसांकर्यमिष्यते ॥ 84

The authors of ancient Smṛtis who laid down such rules had clearly accepted the intermingling of professions.

स्मरद्भिर्वर्णसांकर्यं वृत्तिसंकीर्णतां तथा ।
उच्चनीचादिभावस्तु त्यक्तव्यः सर्वथा जनैः ॥ 85

Remembering how the intermingling of the castes is unavoidable and also the intermingling of the professions, people should give up the feeling of one Varṇa being high another being low.

न त्वं शूद्रो ब्राह्मणस्त्वं नित्यं सद्धर्मवर्धनात् ।
इत्याह कौशिको व्याधं मांसविक्रयिणं पुरा ॥ 86

Kauśika (one Muni) told Dharmavyādha whose profession was to sell meat "you are not a Śūdra; you are a Brāhmaṇa, because you have been constantly engaged in increasing Dharma".

At the suggestion of a Pativrata, a Muni called Kauśika goes to Dharmavyādha to learn some aspects of Dharma from him. At the end he tells him -

"सांप्रतं च मतो मेऽसि ब्राह्मणो नात्र संशयः ।
ब्राह्मणः पतनीयेषु वर्तमानो विकर्मसु ॥
दाम्भिको दुष्कृतः प्रायः शूद्रेण सदृशो भवेत् ।
यस्तु शूद्रो दमे सत्ये धर्मे च सततोत्थितः ।"
तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद्द्विजः ॥ (वनपर्व.216.13.14)

"Now I feel that you are a Brāhmaṇa; there is no doubt about it. The Brāhmaṇa who engages himself in sinful acts, interested in outward show, doing bad deeds becomes Śūdra; I think the Śūdra who is firmly stationed in truth, self-control and Dharma is a Brāhmaṇa; because one becomes a Brāhmaṇa on account of his conduct".

शूद्रोऽपि लभते वैश्यक्षत्रियब्रह्मतां गुणैः ।
इत्याह कौशिकं व्याधो धर्मजिज्ञासुमागतम् ॥ 87

Dharmavyādha told Kauśika who came to him to know about Dharma that even Śūdra can become Vaiśya or Kṣatriya or Brāhmaṇa by pious qualities.

"शूद्रयोनौ हि जातस्य सद्गुणानुपतिष्ठतः ।
वैश्यत्वं लभते ब्रह्मन् क्षत्रियत्वं तथैव च ।
आर्जवे वर्तमानस्य ब्राह्मण्यमभिजायते ॥" (वनपर्व.212.10.11)

A man who is born as a Śūdra can become Vaiśya or Kṣatriya by having good qualities. He can get Brāhminhood also by being straight-forward.

Here Nīlakaṇṭha, the commentator, writes -

"सद्गुणवन्तं वैश्यत्वादयः स्वयमायान्तीति गुणकृत एव वर्णविभागः न जातिकृतः इति भावः"। *Vaiśyatva etc. will automatically come to a Śūdra of great virtues. Therefore, the idea is, classification of Varṇas is based only on Guṇas but not on birth.*

निकृष्टजातिजाः काश्चिदुत्कृष्टत्वं स्त्रियः पुरा,
प्राप्नवन् भर्तृवैशिष्ट्यादित्यवोचद्वचो मनुः ॥ 88

"In earlier days some women born in lower castes rose to higher level on account of the greatness of their husbands" - so said Manu.

Following is the verse of Munu.

"अक्षमाला वसिष्ठेन संयुक्ताऽधमयोनिजा।
शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम् ॥"

A woman called Akṣamālā of the lower caste has become respectable when she was married to Vasiṣṭha. Another woman Caṭakā was married to the sage Mandapāla and became respectable.

अतः सत्कर्मभिर्नूनं लभ्येतैवोच्चवर्णता।
सर्वेऽपि तादृशाः सर्वैर्माननीया विना भिदाम् ॥ 89

Therefore, one would go to higher caste by good actions. Such people should be respected without any difference by all.

सात्त्विकः श्रोत्रियोऽकामहतः शान्तस्तपोधनः।
ब्राह्मणः पूज्य एवेदृग् ब्राह्मण्यं लोकशङ्करम् ॥ 90

A Brāhmaṇa who is of unblemished character, well-versed in the Vedic literature, who is not perturbed by desires who has control, over his mind and has Tapas as his only wealth should definitely be respected. Such Brāhmaṇatva (Brāhmanic way of life) ensures the well being of the society.

पवित्रतापवित्रते

ये न स्नान्ति न चाहारविहारादिषु संयताः।
स्पर्शे वा मलमूत्रादेरद्भिः शौचं न कुर्वते ॥ 91

PIETY AND IMPIETY

Those who do not take bath regularly, who do not have control over eating and other activities, and who do not clean themselves with water when they come into contact with impure things like the excretions of the body -

स्वयंमृतविपश्वादिमांसानां भक्षकाश्च ये।
अश्लीलभाषाकर्मादिरता यान्त्यपवित्रताम् ॥ 92

Those who eat the flesh of the dead birds and animals, and those who are engaged in abhorrible actions and vulgar speech become impure (such as above).

यस्मिन् कस्मिन् कुले जाता जात्यां वा यत्र कुत्र चित्।
यत्र कुत्रापि वा देशे तेऽपवित्रा न संशयः ॥ 93

In whatever caste or race or country they are born, all of them are, without any doubt, impure.

पवित्रा वर्जयन्त्येतानशुचीन् दूरतो जनान्।
पवित्रतातः संपाद्या जनैः सर्वैः प्रयत्नतः ॥ 94

Such people are kept at a distance by those who are pure in their habits. It is, therefore, necessary that all people should cultivate purity in all respects.

स्नात्वा पूजादिसंसक्ताः पित्राद्याः पुत्रकानपि।
न स्पृशन्ति, पुनः स्नान्ति प्रमादाच्चेत् स्पृशन्ति तान् ॥ 95

Persons like parents who are engaged in performing religio rites like the worship of the gods after taking the purificatory ablusi etc., do not touch even their own children during that time. If th happen to touch them by accident they again undergo the process o purification before they perform the rituals again.

स्पृष्ट्वा रोगपरीक्षार्थं रोगिणो हि भिषग्वराः ।
धावं धावं स्वफेनाद्यैः क्षालयन्त्यशुचीन् करान् ॥ 96

When they touch the patients to examine them, the docto wash their impure hands again and again with soaps and other thing

यदाऽशुचीनि वस्तूनि वाताग्निजलसंगतः ।
भवन्ति सद्यः शुद्धानि, ना वर्षैर्न कुतो भवेत् ॥ 97

It is said that the impure things would immediately becom pure by the touch of the air, fire and water. When this is the cas why a man does not become pure even after many years?

आशौचम्

जाताशौचं मृताशौचं भवेद्वंशैकृयतो नृणाम् ।
आ सप्तमात् पञ्चमाद्वा पुरुषान्न ततः परम् ॥ 98

IMPURITY

Jātāśauca and Mṛtāśauca are observed by the people of t same Vamśa for five or seven generations. If there is a gap relationship for more than five or seven generations there is no Āśau

When a child is born in the family, the members have Āśau (impurity); it is called Jātāśauca. The Āśauca on account of death called Mṛtāśauca.

श्वानग्रामवराहाद्याः शवाश्चाशुचयः स्मृताः ।
अस्पृश्यास्तादृशाः सर्वे स्पृष्ट्वा स्नानेन शुद्ध्यति ॥ 99

There are many creatures like dogs, pigs, and also corpses a other things which are said to be impure. One who touches the should take bath for purity.

अपवित्रा स्मृता नारी त्रिरात्रं या रजस्वला ।
सा भवेद्दूरतो दैवपित्र्यगेहादिकर्मतः ॥ 100

A woman in her monthly period is impure for three days. She should remain away from all the functions connected with gods and Pitṛdevatas and also from house hold works like cooking.

प्रायः सर्वेषु चाशौचेष्वपवादो विधीयते ।
कुतोऽपवादा अन्येऽपि न स्युः प्राबल्यतः स्थितेः ॥ 101

There are many exceptions given in all types of Āśaucas (impurities by births and deaths etc.). Why should there not be some more exceptions because of the force of circumstances?

Parasara says -

"शिल्पिनः कारवो वैद्या दासीदासाश्च नापिताः ।
श्रोत्रियाश्चैव राजानः सद्यःशौचाः प्रकीर्तिताः ॥
सव्रतो मन्त्रपूतश्च आहिताग्निश्च यो द्विजः ।
राज्ञश्च सूतकं नास्ति यस्य नेच्छति पार्थिवः ॥"

"Craftsmen, artisans, physicians, slaves, barbers, vedic scholars and the kings will become pure immediately by taking bath".

"One who is engaged in a Vrata he who is sanctified by Mantras, the twice-born who maintains daily fire, the king, and he whom the king wants to be free of Sūtaka do not have Sūtaka". (evidently these exceptions and many such exceptions which are given in other Smṛtis are given on the basis of convenience).

अस्पृश्यतानिराकरणम्

सांकर्यपरिहारार्थं कठोरा नियमाः कृताः ।
पुरा, शैथिल्यमेतेषां भवत्येव तदा तदा ॥ 102

NO UNTOUCHABILITY

In olden days, very stringent rules were laid down in order to prevent the intermixture of castes in spite of which there was sluggishness on many occasions.

ग्रामेऽ त्यल्पस्थिरजने जनकः कस्य को न्विति।
ज्ञातुं कदाचिच्छक्यं स्यान्न महानगरादिषु॥ 103

In a small village of very limited population, it may be possible to know who is the son of which man; It is impossible to know it in places like big cities.

इतस्ततः प्रधावत्सु जनेषु च पुरात् पुरम्।
आनुलोम्यप्रातिलोम्ये निर्णेतुं केन शक्यते॥ 104

When the people are moving frequently from one town to the other who can decide who is Anuloma child and who is Pratiloma?

The child who is born to a woman from a man of upper caste is Anuloma and a child born to a woman from a man of lower caste is Pratiloma.

अज्ञाते जनके मातृवर्णतैवास्तु सन्ततेः।
सर्वथापि च वर्णाः स्युश्चत्वारो न ततोऽधिकाः॥ 105

When the father is unknown the progeny should be treated as belonging to the caste of the mother. Any way, there are only four Varṇas; not more.

ज्ञाते दोषे भवेन्नाम बहिष्काराादि जातितः।
अज्ञाते तु प्रवर्तेत तथैव किल सन्ततिः॥ 106

If the transgression is known there is possibility of excommunication. But when it is not known, which is generally the case, the offspring would continue to be considered to be belonging to that Varṇa of the known parents only.

नास्त्येकोऽपि सहस्रेऽ द्य द्विजानामग्निहोत्रकृत्।
द्विजाः स्युस्तादृशाः सर्वे न वा स्युरिति चिन्त्यताम्॥ 107

Now - a - days there is not even one person out of thousand Dvijdas (twice - born, i.e. Brāhmaṇas, Kṣatriyas and Vaiśyas) who performs the daily ritual Agnihotra. It is to be considered if all of them should be taken Dvijas or not.

नित्यत्वेऽप्यग्निहोत्रादेरेते कालप्रभावतः।
न कुर्वन्ति, तथाप्येते द्विजा एवेति चेत्तदा॥ 108

If it is said - "though the Agnihotra is mandatory and is to be performed every day, they are not able to perform it on account of the adversity of times, yet they should be considered as Dvijas only" then -

कालमेवैनमाश्रित्य कारणं परिकल्प्यताम्।
स्पृश्यतास्पृश्यतादिष्वप्यन्यथैव यथोचितम्॥ 109

Taking the times only as being responsible for changes, something proper should be done regarding the untouchability also.

अद्विजा द्विजतां यान्ति द्विजाश्चाद्विजतामिति।
मनुना याज्ञवल्क्येन कश्चित् पन्थाः प्रदर्शितः॥ 110

One method was shown by the sages like Manu and Yājñavalkya by which the non-dvijas can become Dvijas and the Dvijas can become non-dvijas; i.e. people of lower caste can go to the upper caste and vice versa.

If a woman born of a Brāhmaṇa in a Śūdra woman is married by a Brāhmaṇa, and if the woman born of this couple is in her turn married by a Brāhmaṇa - if it goes on for four generations, the child born in the fifth generation becomes Brāhmaṇa according to Manu (X.64, 69). If a man born of a Brāhmaṇa in a Śūdra woman marries a Śūdra woman and their son marries, in his turn, a Śūdra woman in this way the man in the 5th or 7th generation becomes Śūdra. Similar permutations and combinations are given in some other Smṛtis also.

Now the point is if upward ascent and downward descent of caste is possible in 100 or 150 years why this untouchability

imposed thousands of years ago should not completely disappear?

अनुसृत्येदृशं मार्गं वर्षसाहस्रपूर्वगाम्।
त्यजन्त्वस्पृश्यतां लोका जन्मतः प्रतिपादिताम्॥ 111

Following a similar method the untouchability should be given up because it was imposed just by birth on some people thousands of years ago.

निवर्तते यदा शौचमपि राजाज्ञया तदा।
राजाज्ञप्तं कुतस्तद्वदस्पृश्यत्वं न नश्यति॥ 112

If even the Āśauca caused by the death of close relations is removed by the wish of the king why the untouchability should not go when it is prohibited by the government?

भक्ष्यान्नाभक्ष्यान्नाः

नास्ति कश्चिदखाद्यान्नः नाऽस्पृश्योऽप्यस्ति कश्चन।
शुचिताशुचिते स्यातां केवलं तत्र कारणम्॥ 113

WHOSE FOOD CAN OR CANNOT BE TAKEN

There is no one whose food should not be eaten. There is no one who should not be touched. The purity and impurity alone are the critaria in this regard.

रामोऽश्लिक्षद् गुहं वन्यं वानरैश्च सहावसत्।
श्रीकृष्णश्चाभुनक् गेहे विदुरस्य परं मुदा॥ 114

Rāma embraced the forest dwelleer Guha and lived in the company of monkeys. Śrī Krishṇa took his food in the house of Vidura with pleasure.

क्षत्रियाणां च गेहेषु ब्राह्मणाः श्राद्धभोजिनः।
उत्तङ्काद्याश्च बहवः श्रूयन्ते भारतादिषु॥ 115

As described in ancient texts like Mahābhārata Brāhmaṇas like Uttanka used to eat the food offered in Śrāddha in the houses of Kṣatriyas.

जगद् ब्रह्ममयं सर्वं को नीचः को नु वोत्तमः।
त्यक्त्वा द्वेषमसूयां च याप्यतां जीवनं सुखम्॥ 116

The whole world is identical with Brahman; who is low and who is high? Give up enmity and hared and lead a happy life.

विदेश्या विषमाचारा धर्मदेशविरोधिनः।
शून्याः शौचेन पूज्यन्ते स्तूयन्ते च पुनः पुनः॥ 117

Even the people from foreign lands who follow customs and practices entirely different from ours and who have positive hatred for the Sanātana dharma and this great country and who do not know Śauca, are always respected and praised again again.

कुतो वा भारतीयानां धर्मादौ सहभगिनाम्।
अस्पृश्यतातिरस्कारः सर्वथा सोऽपगच्छतु॥ 118

Why this insult of untouchability in the case of the children of the Bharata who are the natural associates in every field like Dharma? It should go by all means.

अवमत्य स्वकान् भ्रातॄन् येऽन्यान् मूर्ध्ना वहन्ति ते,
समूलमेव नश्येयुस्तस्माज्जागृत भारताः॥ 119

Those who insult their own brethren and keep others on heads would completely perish. Therefore, oh children of Bhārata! awake.

गृहेषु क्षत्रियविशां हव्यकव्यादिकर्मसु।
पराशरेण विहितं भोक्तव्यं ब्राह्मणैरिति॥ 120

Parāśara says that Brāhmaṇas should eat in the houses of the Kṣatriyayas and Vaiśyas in the Yajñas and Śrāddhas performed by them.

"क्षत्रियो वापि वैश्यो वा क्रियावन्तौ शुचिव्रतौ।
तद्गृहेषु द्विजैर्भोज्यं हव्यकव्येषु नित्यशः॥" (परा.11.13)

यद्यभोज्यान्नता तेषां यज्ञश्राद्धादिकर्मसु।
भोज्यविप्रेषु तेषां स्यात्प्रवृत्तिः श्रुतिचोदिता॥ 121

If the Brāhmaṇas do not eat in the houses of Kṣatriyas and Vaiśyas how can they perform the Yajñas and Śrāddhas ordained by the Śruti, where the Brāhmaṇas are to be fed.

तदर्थमामश्राद्धादिकल्पनाऽ गतिका गतिः ।
त्यक्तमांसाशनैर्विप्रैः कल्पिता स्यादियं पुरा ॥ 122

Instead of giving food to Brāhmins to have the method of Āmaśrāddha (performing Śrāddha with uncooked things), is a method to be adopted in the absence of any good method. Most probably this method was introduced by the Brāhmaṇas who had given up meat long ago.

न सन्ति क्षत्रिया वैश्याः शुद्धा अद्येति चेन्मतम् ।
किं सन्ति ब्राह्मणाः शुद्धा इत्येवमपि चिन्त्यताम् ॥ 123

If it is said (as some people are inclined to believe) that there are no pure Kṣatriyas and Vaiśyas now a days, then it should also be considered who are the real and pure Brāhmaṇas in these days.

ब्राह्मणा येऽनधीयाना येऽव्रताश्चापि तादृशाम् ।
भिक्षापि नैव दातव्या कैरपीति पराशरः ॥ 124

Even alms should not be given to such Brāhmaṇas who do not study Vedas and who do not observe any vows, according to Parāśara.

"अव्रता ह्यनधीयाना यत्र भैक्षचरा द्विजाः ।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदो हि सः ॥" (परा.1.57)

The king should punish such village which gives alms to Brāhmaṇas who do not study Vedas and do not observe Vratas, because such village is giving food to the thieves.

यो नोपास्ते द्विजः सन्ध्यां स शूद्रसदृशो भवेत् ।
मनुरित्याह कति वा द्विजाः सन्ध्यामुपासते ॥ 125

Manu says -

"A Dvija who does not worship Sandhyā both morning and evening, is like a 'Śūdra' (II.103)" How many Dvijas are performing Sandhyāvandana now-a days?

उपनीतः किलातीते काले भ्रश्येद्द्विजत्वतः ।
मनुरित्याह तुल्योऽयं भ्रंशः सर्वद्विजन्मनाम् ॥ 126

"If the prescribed age for Upanayana has passed one should lose Dvijatva (being a Dvija)" - thus says Manu. This is common to all the Dvijas. (See Manu 2.38, 39)

द्विजोऽनधीतवेदः स्यात् पतितः किल सान्वयः ।
मनुरित्याह, कति वाधीयतेऽद्य श्रुतीर्द्विजाः ॥ 127

"A Dvija who does not study Veda will become a non-dvija along with his whole family". So says Manu (2.168). But how many of the Dvijas are studying Vedas now a days?

कस्मिंश्चिदपि कालेऽत्र द्विजैः सर्वैरधीतिभिः ।
न शक्यं भवितुं, तस्मादर्थवाद इदं वचः ॥ 128

But, it is not possible for all the Dvijas to study Veda in any age. Therefore this statement is only an Arthavāda, just made to stress on the importance of Vedic study for a Dvija.

अतोऽत्र मनुरेवाह गायत्रीमात्रसारताम् ।
द्विजानां के नु वाद्यत्वे गायत्रीं वाप्युपासते ॥ 129

Therefore Manu himself said that a Dvija should have at least Gāyatrījapa (II.118). But how many Dvijas are doing Gāyatrī japa now a days?

शूद्राः केचन भोज्यान्ना इति स्माह पराशरः ।
सर्वेऽपि शूद्रा भोज्यान्नाः कुतो न स्युः शुचिव्रताः ॥ 130

Parāśara says that the food given by some Śūdras can be accepted. Why restriction? Why not the food of all the Śūdras to be accepted if they are pure in their habits and conduct?

"दासनापितगोपालकुलमित्रार्धसीरिण:।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत्॥" (परा.11.22)

"Among the Śūdras the food of Dāsa, Nāpita, Gopāla, of him who is a family-associate, Ardhasīrin, and he who offers himself in service can be eaten".

He who is born to a Brāhmaṇa in a Śūdra woman and is given proper Samskāras is Dāsa; he who did not receive Samskāras is Nāpita. Gopāla is he who is born in a Śūdra woman from a Kṣatriya. Ardhasīrin is he who is born in a Vaiśya woman by a Brāhmaṇa as is defined by Parāśara (II.23-25). Similar views are found in Yājñavalky also.

अध्यासस्याविशेषात्तु सर्वे सन्त्येव सर्वदा।
व्यवहारेषु, अतोऽद्वैतसिद्धान्तः शरणं सताम्॥ 131

As there is no difference in the superimposition of Brāhminhood and Kṣatriyahood etc; all are there in all the times so far as the activity of the world is concerned. Therefore the Advaita doctrine alone is the refuge for the wisemen because Advaita says that all the differences are superimposed and they persist as long as the worldly activity is there.

अध्यासमूलः सर्वोऽपि व्यवहार इतीरितम्।
श्रीमद्भिः शङ्कराचार्यैर्नाध्यासासाध्यमस्ति हि॥ 132

"The whole activity of the world is based on Adhyāsa, superimposition" it is said by Śrī Śaṅkarāchārya, because there is nothing which cannot be maintained by mere superimposition.

In the beginning of Sūtrabhāṣya Śrī Śaṅkarāchārya says that the Śāstric injunctions like 'Brāhmaṇa should perform this yajña' are based on the superimposition of Varṇa, Āśrama, age, condition etc., on the Ātman".

"ब्राह्मणो यजेत इत्यादीनि शास्त्राण्यात्मनि वर्णाश्रम
वयोऽवस्थादिविशेषाध्यासमाश्रित्य प्रवर्तन्ते"

पुरा स्वर्णमयं सर्वमद्य सर्वमयोमयम्।
भ्रान्तिरेषा सर्वदैतद् गुणदोषमयं जगत्॥ 133

It is only an illusion to think that everything in olden days was golden and now it is of iron. The world has always been the mixture of good and bad.

दोषांस्तदा तदोऽच्छीर्षान् विनिहन्तुं च मूलतः।
समुद्धर्तुं गुणान् देशे यत्नः कार्यः पुनः पुनः॥ 134

Efforts should be made continuously to remove from roots the defects which, now and then, raise their heads in the country, and to establish good traditions.

आश्रमाः

यथायथं विभज्यायुः सर्वः कुर्वीत सार्थकम्।
आश्रमा विहिता जन्मसाफल्याय हिताय च॥ 135

STAGES OF LIFE

One should make proper division of the span of his life and try to make his life purposeful. Four Āśramas are ordained for the benefit of every individual so that he may make his life useful.

वयसि प्रथमे सर्वः स्वां स्वां विद्यामुपार्जयेत्।
आषष्टिवर्षं गेही स्वं स्वांश्च धर्मेण पोषयेत्॥ 136

Every one should acquire proficiency in the field of the education of his choice, in his earlier life. This is the first Āśrama. He should lead the life of a house-holder till his 60th year of the age when he should take care of himself and his own people according to Dharma.

धर्मार्थकामाः

अर्थकामौ निषेवेत न तत्रासक्तधीर्भवेत्।
सदा धर्मैकचित्तः स्यादेष धर्मः सनातनः॥ 137

DHARMA, ARTHA AND KAMA

One may enjoy Artha (wealth) and Kāma (objects of desire) but he should not be attached to them. He should always have his mind fixed on Dharma. This is the way of life ordained by the Sanātana dharma.

गते चाध्यर्धवयसि शनैर्वीतसुखस्पृहः ।
लोकव्यवहृतीस्त्यक्त्वा निवसेद् वनवद् गृहे ॥ 138

After completing more than half of his age he should gradually give up interest in the worldly enjoyments, relinquish the worldly activities and should live in the house as in a forest.

आजीवितान्तं वृद्धाश्चेद्धनसौख्यादितत्पराः ।
का गतिः स्यात्तदा यूनां, वृद्धैस्त्याज्यार्थसंचितिः ॥ 139

If the old go on enjoying wealth and pleasures till the end of their lives, where will be the opportunity for the young to enjoy their life? The old people should give up the practice of accumulating riches for themselves.

सगुणं निर्गुणं वापि ध्यायन् ब्रह्म सनातनम् ।
परिव्रजेद्वा निवसेद् गेह एव विरक्तधीः ॥ 140

Concentrating his mind either on a personal god like Śiva, Visnu or any other form, either on the impersonal God (Supreme Being, i.e. Nirguna Brahman) he should leave his house and wander having taken Sanyāsāśrama. In case circumstances do not allow him to go out, he should stay back at home with a sense of complete detatchment.

शरीरत्यागः

आत्महत्या महत् पापमित्युत्सर्गस्तथापि ये ।
अनाथा व्याधिभिर्ग्रस्ता, जराजीर्णाः स्वबन्धुभिः ॥ 141

वृद्धास्त्यक्ता, न तेषां स्यादात्महत्याघहेतवे ।
स्मृतिरेव विधत्ते यत् केषां चित्तादृशां मृतिम् ॥ 142

GIVING UP BODY

There is a general rule that committing suicide is a sin. But suicide is not a sin for those who are without protection, who are suffering from incurable diseases, who are worn out with old age and are deserted by their relations; because there is a Smṛti which advocates death for people in such conditions.

"A Vānaprastha, who is worn out with old age, who is not in a position to carry out his religious routine should shake off his body throwing it down from the peak of a mountain, or by jumping into the fire or water" - says a Smṛti.

"अनुष्ठानासमर्थस्य वानप्रस्थस्य जीर्यतः ।
भृग्वग्निजलसंपातैर्मरणं प्रविधीयते ॥"

पतित्वा कति चिद्भक्ताः श्रीशैलशिखरात् पुरा ।
स्मरन्तः किल सर्वेशं शम्भोः पदमवाप्नुवन् ॥ 143

According to the tradition, some of the devotees used to throw, themselves down, from the peak of Śrīśaila mountain with their minds fixed on the Lord Śiva, and reach the eternal abode of Śiva.

वर्णयंश्च रघून् कांश्चिद्योगेनान्ते तनुत्यजः ।
सूचनां कालिदासोऽपि कुरुते स्म स्वयंमृतेः ॥ 144

By describing that the kings of the dynasty of Raghu used to give up their lives through yogic methods, Kālidāsa indicates the existence of the practice of departing.

पिता दशरथस्याजः रुग्णः प्रायोपवेशकृत् ।
नद्यां जहौ देहमिति कालिदासोऽभ्यवर्णयत् ॥ 145

Kālidāsa described in the 8th canto of Raghuvamśa that Aja, father of Daśaratha, when he was sick, observed long fast and gave up his body in the river Sarayū.

पुत्रे दशरथेनाशु निहते शब्दवेधिना ।
प्राणान् विजहतुः पुण्यौ वृद्धौ तौ मुनिदम्पती ॥ 146

When their son was killed by Daśaratha by shooting the Śabdavedhi arrow (the arrow which hits the place from where sound emenates) the pious old ascetic couple left their lives by jumping into burning pyre.

रामोऽयोध्याजनैः सर्वैः पुरा किल परीवृतः।
सरय्वां परितत्याज शरीरमिति विश्रुतम्॥ 147

It is said, Rāma, along with all the citizens of Ayodhyā entered the river Sarayū and gave up his body.

युधिष्ठिराद्याः सर्वेऽपि पाण्डवाः द्रौपदी च सा।
महाप्रस्थानमास्थाय शरीरं किल तत्यजुः॥ 148

It is said that the five Pāṇḍavas and Draupadī undertook the last great journey and gave up their bodies.

महेश्वरे महविष्णौ सच्चिदानन्दकेऽथवा।
मनो निवेश्य जह्युः स्वं शरीरं शीर्णदेहिनः॥ 149

People with their bodies worn out should give up the bodies, concentrating their minds on the Lord Maheśvara or on Mahāvisnu or on the Parabrahman which is nothing but Existence, Consciousness and Bliss.

अतोऽपराधः पापं वा नात्मत्यागो जराजुषाम्।
बन्ध्वादिभारभूतानां निष्प्रयोजनजीविनाम्॥ 150

Therefore, committing suicide by the old people who are a burden to the relations and who have to live without any purpose, is neither a crime nor a sin.

क्रोधावेशेन शोकेन हेतुनाऽल्पेन केनचित्।
ये आत्महत्यां कुर्वन्ति तेषां तु नरकं ध्रुवम्॥ 151

But those who commit suicide in a fit of anger, on account of grief or by any flimsy reason would definitely go to hell.

स्त्रियः

दत्तमभ्यर्हितं स्थानं स्त्रीणां धर्मे सनातने।
यद्देशेऽन्यत्र कस्मिन्नप्यासीन्नाद्यापि दृश्यते॥ 152

WOMEN

The Sanātanadharma has given highly respectable place to the women, which was not there in any other country, which is not found even now, in other countries.

यदि दोषाः कदाचित् स्युर्धर्मो नात्रापराध्यति।
किं दण्डनीतेर्दोषोऽयं यदि स्युरपराधिनः॥ 153

Some times there is a possibility of digressions, for which the Dharma can not be found fault with. Is the penal-code to be blamed if there are culprits in the society.

दुष्टेभ्यो रक्षितुं जातिं बाल्योद्वाहश्च मुण्डनम्।
पत्यौ मृते सहगतिः प्रावर्तन्त तदा तदा॥ 154

Some customs like child marriage, tonsure or dying along with the husband were observed during some periods to save the purity of the race from the evilminded.

केष्वेव चन संघेषु तादृश्यो रीतयोऽभवन्।
महत्यतिशयोक्तिः स्याद्देशे सर्वत्र वर्णनम्॥ 155

These customs were observed only in one or two groups of the society. To say they were prevalent in the society is a big exaggeration.

अभूवन् ब्रह्मवादिन्यो यतयश्च पुरा स्त्रियः।
साध्व्यः परिव्राजिकाश्च जैनबौद्धादिवर्त्मसु॥ 156

In olden times there were some women who attained the great spiritual heights and took Sanyāsa. There are Sādhvīs (women sanyāsinis) and Parivrājikās among the Jainas and the Buddhists.

"अस्मिंश्च त्यागे स्त्रियोऽधिक्रियन्ते। ("भिक्षुकी" इत्यनेन स्त्रीणामपि प्राग् विवाहाद्वा वैधव्यादूर्ध्वं वा संन्यासे अधिकारः अस्तीति दर्शितम्; तेन भिक्षाचर्यं,

मोक्षशास्त्रश्रवणम्, एकान्ते आत्मध्यानं च ताभिः कर्तव्यम्, त्रिदण्डादिकं धार्यम्, इति मोक्षधर्मे चतुर्धरीटीकायां सुलभाजनकसंवादे) शारीरकभाष्ये वाचक्रवी इत्यादि श्रूयते देवताधिकरणन्यायेन विधु रस्याधिकारप्रसंगेन तृतीयाध्याये चतुर्थपादे॥"

(जीवन्मुक्तिविवेक Adyr. ed. P.4)

"Females also are entitled to this kind of renunciation. The Caturdharaṭīkā of the Mokṣadharma, by using the word Bhikṣuki (female mendicant) with reference to the lady in question, when dealing with the controversy between Sulabhā and Janaka indicates that females may renounce before marriage, or after the death of their husbands and go about as religious mendicants, may learn and hear the Śāstras dealing with Mokṣa (namely the Upaniṣads and cognate literature) may meditate upon the Ātman in seclusion and assume the emblems of Tridaṇḍa etc. In the wake of arguments in the Devatādhikarana (the section of Devatā) in the fourth chapter of the third book of the Śārīraka-bhāṣya, where in a discussion has been started relating to the rights of a widower (to such renunciation) the name of lady Vācaknavī has also been mentioned".

(Jīvanmuktiviveka - Adyar edn. P. 182)

ऋक्सूक्तदर्शनचणाः कर्मठास्तपसि स्थिराः।
स्त्रिय आसन् श्रुतिपुराणेतिहासादि चेत् प्रमा॥ 157

On the authority of the Vedas, Purāṇas and Itihāsas it can be undoubtedly said that there were women who were well-known for their capacity to see the Ṛgvedic hymns, who were performing Vedic rituals and who firmly were engaged in different types of penance.

कवयः शास्त्रनिर्माणचणाः कार्यविचक्षणाः।
स्त्रिय आसन् काव्यशास्त्रचरित्राण्यत्र नः प्रमा॥ 158

On the authority of poetical works, Śāstras and works on history we can say that there were women who were poets, who were capable of writing Śāstric works and who were efficient in doing any work.

*"पुरायुगेषु नारीणां मौञ्जीबन्धनमिष्यते।
अध्यापनं च वेदानां सावित्रीवचनं तथा॥"*

(Quoted under 'इन्द्रवरुण' etc., in Balamanorama)

"In old Yugas (olden days) it was accepted that women also could have Upanayana, could study Vedas and chant Gāyatrī.

पुरायुगेऽधुना काल इति भेदः कुतो न्वयम्।
अद्यापि मौञ्जीबन्धादि नारीणामस्तु तत्स्पृहाम्॥ 159

Why this discrimination on the basis of olden days and modern period? Why women also, if they want to have it, are not allowed to have Upanayana etc?

विधातुरेव दोषोऽयं सृष्टा यदबलाः स्त्रियः।
देहेष्वेवाबला नार्यः बुद्ध्यादिषु महाबलाः॥ 160

It is the fault of the creator only if the women are created relatively weaker. Women may be weaker in their bodies; but they are very powerful in all the other aspects like intelligence and other things.

स्त्रियो रक्षेयुरात्मानमात्मीयांश्च विपद्गणात्।
तस्माच्छास्त्रे च शस्त्रे च नैपुणीं प्राप्नुयुर्भृशम्॥ 161

Women should get proficiency in Śāstras and in the use of weapons, so that they could protect themselves and their dependents.

दण्डनीयः प्रकुरुते योऽकामां परयोषितम्।
नारी मिथ्याभियोक्त्री च दण्डनीया सुदुर्मतिः॥ 162

The man who rapes an unwilling woman should be punished. Also the unscrupulous woman who makes a false allegation of rape should be punished.

ये धर्षयन्ति नारीस्ते तथा दण्ड्या यथा न ते।
पुनः कुर्युस्तथा, ऽन्ये ऽपि भीताः स्युः स्त्रीप्रधर्षणे॥ 163

Those who molest women should be given such a severe punishment as they never do such thing again and as others would also be afraid of molesting women.

मिथ्याप्रधर्षणारोपं याः कुर्वन्ति स्त्रियो नृषु।
सुतीक्ष्णं दण्डनीयाः स्युर्यथा स्त्रीदूषका नराः ॥ 164

The women who make false allegation of molestation on men should be given such severe punishment which is meted out to the men who commit the crime of molesting the women.

नार्य एवाभ्यसूयन्ति नारीभ्योऽभ्यधिकं ततः।
क्लेशानां किल नारीणामर्धं नारीगणोद्भवम् ॥ 165

On many occasions women only work against women. Thus women only are responsible for half of the problems of the women.

व्यभिचाराद्यकृत्येषु दोषे स्त्रीपुंसयोः समे।
स्त्रिय एव विनिन्द्यन्ते किमन्याय्यमतः परम् ॥ 166

In the offences like the infidelity the responsibility lies equally on the woman and man. But to blame only the woman is highly unjustified.

यदि संसारबन्धस्य पुंसां स्त्री कारणं मता।
तस्याः संसारबन्धस्य कारणं किं गवेष्यताम् ॥ 167

If the woman is responsible for the man's involvement in the Samsāra and his troubles (fall) let there be a careful search to find out who is responsible for similar troubles of the woman.

यदि त्वङ्मांसरुधिरमलराशिः स्त्रियास्तनुः।
किं स्वर्णमधुकर्पूरचन्दनानां तनुर्नृणाम् ॥ 168

If the body of a woman is a heap of the skin, flesh, blood and dirt, is the body of a man a heap of gold, honey, camphor and the sandal paste?

यदि वैराग्यवृद्ध्यर्थं विनिन्दैषा प्रवर्तते।
पक्षपातः कुतो वैष सोभयत्र प्रवर्त्यताम् ॥ 169

If it is said that the woman is blamed only to develop a sense of detatchment (Vairāgya), why partiality; let the blame be put on both.

शस्त्रेषु शिक्षिता नारीर्न्ययुञ्जन् राजरक्षणे।
रणरङ्गेष्वयुध्यन्त नार्यो राज्यान्यपालयन् ॥ 170

In olden days, women, well trained in the use of weapons, were appointed as the body guards of the kings. They used to fight in the battle fields. They were ruling Kingdoms.

सहस्रशोऽद्य दृश्यन्ते नार्योऽधःकृतपूरुषाः।
विद्यासु कार्याचरणे राज्यानां परिपालने ॥ 171

Now-a-days we see thousands of women who outshine men in learning, doing various works, and in ruling the states.

पदेषूच्चेष्वनेकेषु देशस्य परिरक्षणे।
क्षेत्रेषु कर्मागारेषु सर्वयान्त्रिककर्मसु ॥ 172

They outshine men in many high places of administration, in the protection of the country, in the fields, in factories and in all works involving the use of various types of machines.

अनिच्छन्ती तु या नारी बलात्कारेण दूषिता।
रजोदर्शनतः पश्चात् विशुद्ध्यति न संशयः ॥ 173

An unwilling woman raped by the rogues will become pure after the next menstruation.

स्त्रीपुंसयत्नसाध्याऽस्य भारतस्य महोन्नतिः।
सर्वथा तां साधयितुं सर्वदोद्युङ्क्थ भारताः ॥ 174

Prosperity of this country, Bhārata, can be achieved only by the combined efforts of men and women. Oh Bhāratas! make unceasing efforts to achieve this goal by every means.

श्रीकृष्णरूपा गुरवो, गोप्यः शिष्यास्तु योषितः।
एवं विहरतां स्वैरं प्रायश्चित्तं न विद्यते॥ 175

There is no Prāyaścita (expiation) which can cure the sin of those who indulge in lustful actions saying the Gurus are Śrikṛṣṇa himself and the lady disciples are the Gopikās.

स्त्रियं देवीति साक्षाद्ये तान्त्रिकाः पूजयन्ति तैः।
फलं लभ्येत वा मा वा पतनं तूभयोर्ध्रुवम्॥ 176

Those Tantrikas who worship a woman in person as Dvei may get or may not get the grace of the goddess; but both of them are sure to be doomed (by being victims of temptation etc).

वरशुल्क-कन्याशुल्के

श्वशुराद्यो धनं गृह्णात्यसौ पापो नराधमः।
विक्रीणाति सुतां यश्च शुल्कार्थं सोऽधमाधमः॥ 177

DOWRY

He who takes money from his father-in-law as dowry is the sinful mean person; he who sells his daughter for money (from the bride-groom) is the meanest person.

विवाहभेदा:

विवाहा ब्राह्मदैवार्षप्राजापत्यासुरास्तथा।
गान्धर्वराक्षसौ तद्वत्पैशाचश्चाष्टमो मतः॥ 178

TYPES OF MARRIAGES

There are eight types of marriages - Brāhma, Daiva, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paiśāca.

प्रशस्तताऽत्र केषां चित्केषांचिच्चाऽप्रस्तता।
विवाहता तु सर्वेषां मन्वाद्यैरुररीकृता॥ 179

Sages like Manu accepted some of them (first four) as desirable and some (the last four) as undesirable. But all of them are accepted as valid.

पुत्रभेदा:

पुत्राश्च द्वादशविधाः स्मृतिकारैरुदाहृताः।
सर्वेऽपि ते रिक्थभागभागिनः स्युर्यथायथम्॥ 180

TYPES OF SONS

Twelve types of sons are mentioned in the Smṛtis. All of them are allowed share in the ancestral property in different proportions.

पुत्रो जातः सहोढायां वोढुरेवेति निश्चितम्।
तस्यापि दायभागित्वं याज्ञवल्क्यादिभिःस्मृतम्॥ 181

The son of a woman married when she is pregnant (Sahoḍhā) becomes the son of the man who marries her. He also gets share in the property as maintained by Yājñavalkya and others.

दायविभागः

भार्या पुत्र्यश्च पुत्राश्च रिक्थे स्युः समभागिनः।
स्वार्जितं विभजेत्तेषु यथेष्टं च यथोचितम्॥ 182

PROPERTY SHARES

Ancestral property should be divided euqally among wife daughters and sons. One may give the property acquired by himself to all the above as he wishes according to propriety, the financial condition etc; of those people.

विवाहबन्धः अच्छेद्यः

स्त्रीपुंसयोरविच्छेद्यः बन्धो वैवाहिको मतः।
अन्योन्यस्यातिमहते सुखायात्र परत्र च॥ 183

MARRIAGE IS UNBREAKABLE BOND

The bond of marriage between man and woman is unbreakble. Marriage is the source of mutual happiness of the man and woman, both here and hereafter.

संसारशकटस्योके द्वे चक्रे स्त्री पुमानिति।
शक्तिर्मानस्तयोस्तुल्याविति धर्मः सनातनः॥ 184

The woman and man are the two wheels of the cart of the worldly life. There is no difference in their strength or in the place of honour of both of them; this is the Sanātanadharma.

न नरेण विना नारी न नार्या च विना नरः।
तदा तदा द्वेषभाषा ग्राह्या प्रणयकोपवत्॥ 185

No woman can live without man and no man can live without woman. The talk of antagonism, heard now and then, should be treated as Praṇayakopa, the feigned anger in love.

पुनः पुनर्विवाहस्य च्छेदः क्षुद्रेण हेतुना।
विनाशाय कुटुम्बस्य समाजस्याप्यशान्तये॥ 186

The break of marriage, again and again on flimsy grounds would be the cause of the ruin of the family and unrest in the society.

द्वित्रपञ्चषवर्षाल्पकालदाम्पत्ययोर्हि या।
सन्ततिः स्याद्दुर्विनीता समाजेऽशान्तिकारणम्॥ 187

The children born out of a marital relation lasting for only two or three years or for five or six years would become highly indisciplined without any control and would become the source of urrest in the society.

कामेन दुरहंकृत्या विवाहं चापलेन वा।
छिन्दतां वार्धकेऽनन्ता भवेत् क्लेशपरम्परा॥ 188

Those who cut the bond of marital relation on account of lust, bad temper or haughtiness or fickle-mindedness will have to undergo series of troubles in the old age.

या स्यात् पतिव्रता नारी मनोवाक्कायकर्मभिः।
साक्षाद्देव्येव सा प्रोक्ता निग्रहानुग्रहक्षमा॥ 189

A woman who has unshakeable faith in her husband, in her mind, words and deeds is said to be the incarnation of the Goddess and she is capable of favouring others by her blessings or doom them by her curse.

स्वदारमात्रसंतुष्टिः ब्रह्मचर्यसमा स्मृता।
परदाराभिगमनमायुर्वीर्यादिनाशकृत्॥ 190

To be happy with one's own wife is considered to be Brahmacarya (celibacy). Contact with the women of others reduces the span of life and destroys strength and power etc.

एकैव भार्या स्यात्पुंसः एक एव पतिः स्त्रियाः।
गर्हितं बहुपत्नीत्वं यथैव बहुभर्तृता॥ 191

Man should have only one wife; woman should have only one husband. Polygamy is as bad as polyandry.

पुण्यौ पतिव्रता नारी चैकपत्नीव्रतः पुमान्।
उभौ वर्धयतो गेहे देशे शान्तिमनुत्तमाम्॥ 192

A chaste woman with unshakable fidelity to her husband and a man with unshakable fidelity to his wife, both of them are highly venerable. Both of them strengthen the peaceful conditions in the family and in the country.

यथा मृतधवा नारी नोद्वहेत् पुरुषान्तरम्।
पुरुषो मृतपत्नीको न तथैवोद्वहेत्पुनः॥ 193

Just as a widow does not marry again a widower also should not marry again.

कर्तुं चेद्वैदिकं कर्म पुनरुद्वाह इष्यते।
पुंसां, तर्हि कुतस्तेषां चिराद् विस्मृतकर्मणाम्॥ 194

If it is said that men should marry again in oder to qualify themselves for the performance of the vedic rituals, then where is the need for them who had given up vedic rituals long ago?

पत्नीप्रतिनिधिः कल्प्यस्तैश्चिकीर्षन्ति कर्म ये।
सीताप्रतिनिधिं रामश्चक्रेऽस्याः प्रतिमां किल॥ 195

Those who want to perform vedic rituals (even after the death of wives) should arrange substitutes for them. It is said Rāma used a golden image as the substitute for Sita.

बहुभार्यात्वमप्येतद्विनिन्द्यं दासरीतिवत्।
अन्तःपुरेषु दोषाणां सांकर्यस्य च कारणम्॥ 196

Like the practice of engaging slaves polygamy also is abhorrible. It is the cause of many bad practices and intermixtures in the Antahpuras (harems).

राजानस्तादृशाश्चाढ्या बहुभार्याः पुराऽभवन्।
अवरोधेऽवरुद्ध्यैता अकुर्वन् दुःखभाजनम्॥ 197

In olden days, Kings and rich men used to have many wives whom they detained in harems and subjected them to innumerable hardships.

ऋतुकालेऽभिगन्तव्या जाया सत्सन्ततीप्सुना।
न दिवा न निषिद्धेषु दिवसेषु न पर्वसु॥ 198

A man desirous of good progeny should have union with his wife, only during the Rtukāla. He should not copulate on prohibited days, during the day time or on Parvas (sacred days like Ekādaśi, Pūrṇimā etc.). (16 days after the monthly period is Rtukāla. First four days, the 11th and 13th day also are to be avoided. Manusmṛti III.45-48).

बाल्ये मृतधवा नारी विवाहं पुनरर्हति।
वरं पुनर्विवाहो हि व्यभिचारादिदोषतः॥ 199

A woman who lost her husband in her young age may marry again. It is better to marry again than engaging herself in immoral activities.

पुनर्विवाहः कासां चिन्मनुनाऽभ्युपगम्यते।
कौटिल्याद्यैश्च लोकेऽत्र प्रचलत्यपि सर्वतः॥ 200

Remarriage under some circumstances is allowed to the widows by Manu, Kauṭilya and others. This practice has been there prevalent in many communities in many places.

Accoring to Manu a woman who is left by her husband or lost her husband, if she did not have conjugal relations with him can, at her will, marry again.

"या पत्या वा परित्यक्ता विधवा वा स्वयेच्छया।
उत्पादयेत्पुनर्भूत्वा स पौनर्भव उच्यते॥"

"सा चेदक्षतयोनिः स्यात् गतप्रत्यागतापि वा।
पौनर्भवेन भर्ता सा पुनः संस्कारमर्हति॥" (IX.175,176)

In another place Manu says that if the husband goes to a distant place and does not return for a long time the wife should wait for him for 8 years, or 6 years or 3 years. After that period of waiting what she should do is not mentioned by Manu. Perhaps she may marry again. But the commentators say, quoting a passage from Vasiṣtha Smṛti, that she should go and join him in that distant place.

According to Kauṭilya a woman can leave a husband if he becomes very mean, settles down in a distant land, is a traitor to the State, becomes dangerous to her own life, has fallen down by committing great sins or is impotent.

"नीचत्वं परदेशं वा प्रस्थितो राज्यकिल्बिषी,
प्राणाभिहन्ता पतितस्त्याज्यः क्लीबोऽपि वा पतिः॥"

Under the circumstances similar to those mentioned by Manu, a woman should wait for the return of her husband for some time and after that period she may marry any one from her Kula, according to Kauṭilya (II.3,4). Parāśara also allows remarriage for some women.

"नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते॥" (परा.4.31)

When the husband disappears (not to be traced) or is dead, or has taken Sannyâsa or is impotant or becomes sinful in these five circumstances another husband is ordained to the women.

नियोगः

अविच्छेदाय वंशानां नियोगो विहितः पुरा।
मनुरेव न्यषेधीत्तं वर्जनीयोऽद्य सर्वथा। 201

NIYOGA

In order to maintain the continuity of a family Niyoga was ordained (was in practice in olden days). Manu, who talked about it, himself, prohibited it. It should be completely avoided by all means.

To appoint a man to produce son in his deceased brother's wife is 'Niyoga'.

महतां राजवंशानां स्यान्नाम च्छेदतः क्षतिः।
छिन्ने वाप्यथवाऽच्छिन्ने वंशेऽल्पानां तु का क्षतिः॥ 202

If there is break in the continuity of great royal families there may be some problem in the country. What loss there would be if the continuity of the families of little importance is broken or is not broken.

पुंनाम्नो नरकात्त्राता न पुत्रो यदि दैवतः।
सन्त्येव पुण्यकर्माणि नैकान्युत्तारणे नृणाम्॥ 203

If, on account of adversity of the fate, there is no son, who is to save his parents from the hell called 'pum', there are many other Karmas which accrue merit to save the men.

भ्रातुर्मृतस्य भार्याया उद्वाहो देवरेण तु।
दृश्यतेऽद्य प्रदेशेषु केषुचित् जातिषु क्वचित्॥ 204

In some Jatis of some regions in this country, there is a tradition, even to day, of the younger brother marrying the wife of his elder brother when he is dead.

दृश्यते बहुभर्तृत्वमपि वन्यासु जातिषु।
प्रत्यन्तदेशेष्वद्यापि, बहुलं तत् पुराऽभवत्॥ 205

In some of the frontier regions, there is, in some tribes, the tradition of one woman having many husbands (at one time). This practice was there, more, in ancient times.

दिव्यपरीक्षा

अभावे साक्षिणां दिव्या परीक्षा क्रियते स्म या।
कठोरैर्नियमैः साध्या चौर्यादेर्निर्णये पुरा॥ 206

SUPERNATURAL TESTS

The Divyaparsikṣā (the examiniation of an offender by divine means) which was being conducted in olden days, in the absence of the witness and other evidence, for determining offences like theft involves very severe Niyamas like fasting and the worship of gods.

तप्तायःपिण्डधृत्यादिः कर्तुं साद्यापि शक्यते।
शक्नुयुर्नियमान् सर्वान् यदि पालयितुं जनाः॥ 207

That test like the holding in palms the heated ball of iron can be conducted even now if the men involved in it are capable of observing all the Niyamas.

वेश्यावृत्तिः

कामस्याखण्डसाम्राज्ये सार्थस्य जगतीतले।
वेश्याः स्युर्येन केनापि रूपेणात्र न संशयः॥ 208

PROSTITUTION

When the Kãma along with Artha is ruling the roost through out the world Veśyas would definitely be there in one form or the other.

तदुन्मूलनयत्नश्च सर्वथापि वृथा भवेत्।
अनुज्ञाते विवाहस्य विच्छेदेऽपि महात्मभिः॥ 209

Though our great leaders had allowed divorce through legislation (giving opportunity to both men and women to change hands frequently) any effort to rout out the practice of prostitution will utterly fail.

यथा नीतेर्महान् भङ्गः समाजे न भवेत्तथा।
यत्नः कार्यः प्रभुत्वेन जागरूकेण सर्वदा॥ 210

The government should be always alert to see that morality does not receive a severe blow in the society.

मद्यसेवा

वेश्याप्रवृत्तिवल्लोके निरुन्ध्यात् को नु वारुणीम्।
रिरुणत्सन्ति ये वा तां तेषामेव प्रिया हि सा॥ 211

DRINK

Who can prohibit drinking liquor, like the prostitution; because liquor is an object which is very much liked even by those who want to prohibit it.

श्रीरामकृष्णार्जुनाद्याः पिबन्ति स्म किलासवम्।
तत्प्रीतिर्बलरामस्य सुप्रसिद्धाऽ जितात्मनः॥ 212

Great personalities like Śrī Rāma, Krishna and Arjuna were drinking wine. The great addiction to wine of Balarama who has no control over himself is well-known.

In the Sundarakanda Hanumān tells Sīta that Rāma was not taking the meat and liquor with his mind always fixed in her.

"न मांसं राघवो भुङ्क्ते न चैव मधु सेवते।" (सु.का.36.41)

In Mahabharata Sañjaya tells Dhṛtarāṣṭra how he saw Śrī Kṛṣṇa and Arjuna in the Antahpura, when they were in an intoxicated condition after consuming wine :

उभौ मध्वासवक्षीबावुभौ चन्दनरूषितौ।
स्रग्विणौ वरवस्त्रौ तौ दिव्याभरणभूषितौ॥ (उद्योग.59.4)

यथा लोकव्यवहृतेर्बाधः स्यात् कोऽपि न क्वचित्।
तथा विधेया नियमा मद्ये पाने च पालकैः॥ 213

The rulers should lay down such rules regarding the production

of liquor and drinking, as there would be no disturbance any where in the society.

कौटिल्याद्या लोककृत्तविदोऽतो ह्यर्थशास्त्रिणः।
वेश्यामधुद्यूतशाखाधिष्ठातॄन् प्रत्यपादयन्॥ 214

That is why, the writers of Arthaśāstra, like Kauṭilya, who were well acquinted with activities of the world, talked about the Superintendents of the departments controlling prostitution, drinking and gambling.

ये वेदकर्मनिरता ये वा योगपथानुगाः।
ये चाध्यात्मपथे पान्थास्तेषां मद्यं निषिध्यते॥ 215

Liquor is prohibited only for those who are engaged in Vedic Karmas, yogic practices and spiritual pursuits.

वेदमन्त्राः

महिमा वेदमन्त्राणामधीतानां यथाविधि।
अमेयः, स्वरवर्णादिदोषस्तु प्रत्यवायकृत्॥ 216

VEDIC MANTRAS

The power of Vedic Mantras studied and recited according to the stipulated rules is tremendous and is beyond our understanding. If there is any defect in the pronuncitation of letters or the accent it produces adverse effects.

धनलुब्धैर्यशोलुब्धैररिषट्कवशंवदैः।
नित्यकर्मविदूरैश्च ते मन्त्राः शक्तितो हताः॥ 217

The power of the Mantras is being destroyed by people reciting Vedas, who are interested in earning money and fame, who are under the control of the six internal enemies like Kāma, Krodha etc. and who do not perform even the Nityakarmas like Sandhyāvandana, Brahmayajña etc.

या वानुपूर्वी वर्णानां स्वराणां यापि वा गतिः,
सा तथैवानुसर्तव्या संप्रदायानुसारतः॥ 218

One should strictly follow, according to the tradition, the order of the letters (in a Mantra) and the movement of the accent, while reciting a Mantra.

जटाघनादिपाठो यः स्मृतिदार्ढ्याय कल्पितः ।
सर्वथा परिहर्तव्यो वेदपारायणादिषु ॥ 219

The recitations called Jata and Ghana etc; (in which the words of the Mantra are split and repeated forward and backward several times in a particular manner) was invented to strengthen the power of memory of the learner. It should be strictly avoided on the occasions like the Pārāyaṇa (continuous recitation) of Veda and while reciting them during the performance of rituals.

घनादिपाठे शब्दानां परिवृत्तिरितस्ततः ।
कुर्यान्निरर्थकं मन्त्रमनर्थायापि सा भवेत् ॥ 220

In the recitation of Ghana etc; the order of the words of the Mantra is changed several times, in different ways which makes the Mantra senseless which also may cause adverse effects by conveying meanings which are not intended.

वेदमध्यापयेच्छिष्यं गृह्णन् यो वेतनं गुरुः ।
नासौ शिष्यो गुरुर्नायं नायं गौरवमर्हति ॥ 221

If a Guru teaches Veda to a Siṣya by taking salary, he is not a Guru and he is not a Siṣya; such 'Guru' does not deserve the honour given to a Guru.

आगमाः

शैववैष्णवशाक्ताद्या आगमाः श्रेयसे नृणाम् ।
प्रोक्ता महात्मभिः, तत्तद्देवताराधनादिषु ॥ 222

देवायतननिर्माणे प्रतिमालक्षणादिषु ।
प्रमाणमागमा एव विरोधे देशविप्लवः ॥ 223

ĀGAMAS

There are many ancient works called Āgamas connected with the worship of different deities like Śiva, Viṣṇu, Śakti and also many other gods and goddesses. They were handed down by the great sages for the welfare of the humanity.

They are the highest authority regarding the matters like the worship of different gods and goddessess, in the construction of the temples, in fixing size, form and measurements etc; of the figures of the deities. Any thing done against the stipulations of Āgamas would lead to the destruction of the country.

आहारा विविधा नैके दिष्टा देहस्य पुष्टये ।
यो यदिच्छति तद भुङ्क्ते पुष्टिं प्राप्नोति तत्कृताम् ॥ 224

There are different varieties of food recommended for the nurishment of the body. Whichever one likes, one eats it and gets the required nurishment.

तद्वत् पुराणागमाद्याः सर्वे श्रेयोध्वदर्शकाः ।
गृह्णातु यद्यस्य वेष्टं निन्दाऽन्येषां तु मूर्खता ॥ 225

Similarly all the Purāṇas, Āgamas and other works are intended to show the path to attain spiritual heights. One may take whichever one likes; but to abuse the other works is a mark of foolishness.

न पुराणागमाद्यर्थैर्वेदार्थमुपपीडयेत् ।
बिभेत्यागमिकाद्वेदः मामयं प्रतरेदिति ॥ 226

One should not misinterpret Veda by imposing some ideas found in Purāṇas and the Āgamas of the sectarian nature. The Veda is affraid of the scholar of the sectarian Āgamas, thinking "he may deceive me".

श्रुतिवाक्यं तदर्धं वा गृहीत्वा यत् प्रकल्प्यते ।
कथादिकं पुराणादौ न तद् ग्राह्यं विरोधि चेत् ॥ 227

Some of the stories and other things which are found in the Purāṇas and Āgamas which are introduced taking a stray sentence

or a part of it from the Veda need not be taken as an authority if it is against the spirit of the Vedic Text and Common sense.

यत्र नैतादृशी रीतिर्वेदलोकविरोधिनी।
पुराणागमयोस्तत्र प्रामाण्यं स्यादकुण्ठितम्॥ 228

In places where there is no such contradiction to the Vedic statement and the common knowledge, the authority of the Purāṇas and Āgamas is unquestionable.

धर्मग्रन्थाः धर्माचार्याश्च

धर्मग्रन्था हि सर्वेऽपि लोकक्षेमैकतत्पराः।
विनिन्दतस्तान् दुर्वृत्तान् बहिष्कुर्वीत संघतः॥ 229

RELIGIOUS WORKS AND TEACHERS

The main purpose of all the works preaching Dharma is only the welfare of the world. Those wicked people who criticise them should be excommunicated.

धर्माचार्याः समे सर्वैः पूजनीया विना भिदाम्।
लोकसंग्रहसत्कार्यभस्मच्छन्नमहाग्नयः॥ 230

All the Ācāryas of Dharma should be respected by all with no sense of difference, because they are the great fire concealed under the ashes of the good actions of helping the world. (Their capacities should not be underestimated only because they are moving among ordinary people).

अपूजनं च पूज्यानामपूज्यानां च पूजनम्।
श्रेयांसि प्रतिबध्नाति पापं वर्धयतेऽधिकम्॥ 231

Not to respect the respectable and to respect the underserving persons obstructs prosperity and increases sin very much.

संन्यासिनो योगिनश्च परया श्रद्धयार्चयेत्।
दूरादेव नमस्कुर्याद्धनमानादितत्परान्॥ 232

One should worship the ascetics and Yogins with great devotion.

But he should salute them from a distance only if they are more interested in money, popularity, honour and such things.

यथा यथार्जयन्त्यर्थान् मन्त्रतन्त्रैर्यतिब्रुवाः।
तथा तथाऽऽविर्भवन्ति लोक आषाढभूतयः॥ 233

As the so-called Sanyāsins (ascetics) go on accumulating money there would appear many Āṣāḍhabhūtis in this world.

Āṣāḍhabhūti is the name of a character in a story in Pañcatantra who joined to serve a Sanyāsin and ran away with his money after some time.

मन्त्र-तन्त्र-यन्त्रादयः

मन्त्रशास्त्रेषु दृश्यन्ते नैके मन्त्राः सहस्रशः।
गुरूपदेशात्तज्जप्तिः निष्कामा श्रेयसे भवेत्॥ 234

MANTRAS, TANTRAS, YANTRAS

In the works dealing with the Mantras, thousands of Mantras are given. The Japa (repeating many times in an inaudible tone) after receiving proper instruction from a qualified Guru, without aspiring for a particular result, gives allround prosperity.

Mantra is a small sentence with some letters and words arranged in a particular order. Each Mantra has a particular presiding deity. By the Japa of the Mantra that particular deity like Śiva, Viṣṇu, Devī, Rāma, Gaṇapati etc, is pleased. It is said that there are seven crores of such Mantras which are connected with the deities of high order. There is no count of Mantras connected with Kṣudradevatas (second rate deities).

अप्रमेयाद्भुता शक्तिर्मणेर्मन्त्रस्य चौषधेः।
तां विज्ञायैव तद्विद्भ्यः मणिमन्त्रादि सेव्यताम्॥ 235

The power of a gem, Mantra and a herb is wonderful and can not be properly assessed or measured. One should use the gems, Mantras and the herbs only after a correct understanding of their nature from the persons who have a thorough knowledge of the subject.

मन्त्रा वैदिकवाक्यानि देवतोपासकं वचः।
तत्तत्कर्मविधिर्द्रव्यैस्तन्त्रमित्यभिधीयते॥ 236

Some of the sentences in the Vedas and the sentences praising the deities are called Mantras. To perform different rituals using prescribed things is called Tantra.

मन्त्राणां यादृशी शक्तिस्तन्त्राणामपि तादृशी।
परस्परोपकाराय तन्त्रमन्त्रसमागमः॥ 237

Tantrtas also have power similar to that of Mantras. When the Tantra and Mantra are combined they help each other in producing desired power.

रेखा विलिख्य सौवर्णरौप्यराजतपट्टके।
बीजाक्षरादि न्यस्येत यत्र तद्यन्त्रमुच्यते॥ 238

Different lines are drawn and some Bījākṣaras (letters of special significance) are written on specified places on a small flat, thin piece of gold, silver or copper. It is called Yantra.

यन्त्रं भवेन्महाशक्ति मन्त्रतन्त्राभिसंस्कृतम्।
देवालयेषु पूजासु यन्त्राणां महिमा महान्॥ 239

Yantra becomes very powerful when it is consecrated with the Mantra and Tantra. The power of Yantras installed in the temples and used in domestic worship in tremendous.

रक्षाबन्धो विधातव्यो यन्त्रैर्मन्त्रसमन्वितैः।
सर्वानर्थविनाशाय लाभाय श्रेयसां ध्रुवम्॥ 240

Amulets prepared with the use of Yantras and Mantras are tied as a Rakṣābandha (protecting tie) on the arms and other limbs of the body. They ensure protection from the evil forces and give prosperity.

गेहाङ्गणेषु या लेखाश्चूर्णैर्निर्मान्ति योषितः।
सर्वतो गृहरक्षार्थमुदितास्तन्त्रचोदिताः॥ 241

Women draw different lines in front of the houses with different powders, for protection of the house from all the evil forces; they are prescribed in the works of Tantra.

मन्त्रैस्तन्त्रैर्यथाकालं संस्कारैर्विधिवत् कृतैः।
आयुर्वर्चो बलं कीर्तिर्वर्धन्ते नात्र संशयः॥ 242

When the Samskāras (Vedic ceremones) are performed on an individual in proper times according to the prescribed methods using the Mantras and Tantras, his span of life, power, strength and fame would definitely increase.

संगीतेऽपस्वरो वाद्ये चापशब्दो यथा श्रुतौ।
कारणं प्रत्यवाये स्यादप्रमत्तः सदा भवेत्॥ 243

As in the case of the Veda, wrong accent or tune in Sangita (music) and wrong sounds in the Vādyas like Mṛdaṅga, Vīṇā and flute etc; produce undesirable results (Pratyavāya). Therefore one should be careful regarding them.

आभिचारिकप्रयोगः

नाशाय द्वेषपात्राणां विहिता विविधाः क्रियाः।
अभिचारक्रियाः प्रोक्ता आत्मरक्षैकसाधनम्॥ 244

WITCH - CRAFT

There are prescribed different types of rituals involving the use of Mantras and Tantras which are intended to destroy the enemies. Such rituals are called Abhicārakriyās; they are used for self protection.

अभिचारप्रयोगः स्यात् प्रयोक्तुर्नाशकोऽन्ततः।
अतस्तान्न प्रयुञ्जीत, तामसास्तु प्रयुञ्जते॥ 245

The use of Abhicārakriyās would ultimately result in the destruction of the user himself; therefore one should not use them. But people with devilish attitude indulge in their use.

देवतानां पूजा

नराः प्राणिषु गण्यन्ते सर्वेभ्यो बुद्धिमत्तराः ।
लोकान्तरेषु सन्त्यन्ये देवाद्या बुद्धिमत्तमाः ॥ 246

WORSHIP OF GODS

Of all the creatures of the world men are considred to be wiser. But there are, in other worlds, some divine beings who are the wisest of all the beings.

शक्त्या तेऽचिन्त्यया युक्ता निग्रहे वाप्यनुग्रहे ।
स्मृतिः पूजा च तन्नामजपो यज्ञा इतीरिताः ॥ 247

Those divine beings are bestowed with an inexplicable power by which they are able to either favour or punish the human beings. To remember them, to worship them and to chant their names is called Yajña.

विग्रहादिपूजा

यो यत्रावाह्यते देवः संनिधत्ते स तत्र हि ।
कुतो वा कुत्र वा न स्यात् देवः सर्वत्रगो महान् ॥ 248

WORSHIP of IDOLS etc.

In whichever place a god is invoked to be present; he would be present there. How and why he would not be present because he is capable of being present every where.

आवाहितस्तरौ सर्पे प्रतिमासु शिलादिषु ।
देव एवार्च्यते नैते तर्वाद्या न शिलादयः ॥ 249

Being invoked to be present on a tree, a serpent or a picture or on stones and such other things, god only is being worshipped by the people but not the trees or the stones etc.

देवः सर्वगतस्तस्य मूर्त्यादौ निश्चिता स्थितिः ।
श्रद्धयाऽऽराध्य तं तत्र तदनुग्रहभाग् भवेत् ॥ 250

God is Omipresent; His presence on the images and other objects is beyond any doubt. One should get His grace by worshipping Him with faith on those objects.

एकः सर्वगतो देवो भिन्नैर्नामभिरर्च्यते ।
इति जानन्ति, सर्वत्र देवमर्चन्ति भारताः ॥ 251

The people of this country Bharata know full well that there is only one God who is Omnipresent and who is worshipped with different names. Therefore they worship God only on every object, but not those objects.

यथा राजादिराहूतः सादरं संप्रपूज्यते ।
तथोपचारैः सर्वैरप्याराध्या देवता गृहे ॥ 252

A dignitary like a king who is invited to one's house is honoured by offering him all the possible Upacāras like food, clothes, ornaments and presents and pleasing words. In the same way all should worship the gods in their houses by offering all types of Upacāras.

कुटुम्बयोगक्षेमार्थं पूजयेद्देवता गृहे ।
क्षेमार्थं सर्वलोकस्य पूजयेद्देवमन्दिरे ॥ 253

One should worship a god or goddess in his house for the welfare of his family. A god or goddess should be worshipped in a temple for the welfare of all the people.

अवताराः

भगवान् जगतः स्रष्टा सोऽवतीर्यांशतो भुवि ।
येन केनापि रूपेण, जगद्रक्षति सर्वदा ॥ 254

AVATARAS

The Lord, the creator of the world, comes down to the earth in one form or the other by using part of his power and always gives protection to the world.

नृसिंहरामकृष्णाद्या अवतारा जगत्प्रभोः ।
भक्त्या संपूजनात्तेषां तदनुग्रहभाग् भवेत् ॥ 255

Narasimha, Rāma and Krsna and others are the Avatāras of the Lord. One would get the grace of the Lord by worshipping the Avatāras with full faith.

जन्माहेष्ववताराणामन्येष्वपि च पर्वसु।
विविधानुत्सवान् कुर्युर्जनोत्साहप्रवर्धकान्॥ 256

Poeple should organise festivities which would enthuse the whole community, on the birth days of the Avataras and other sacred occasions.

योगश्चित्तनिरोधो यः स दुष्प्रापोऽखिलैर्जनैः।
व्रतैस्तत्तद्देवतासु चित्तं संस्थापयेच्चिरम्॥ 257

Control of the mind is called Yoga; all people may not be able to get it; therefore people should firmly fix their minds on different gods by observing different Vratas.

आगच्छत्यमुकं पर्व व्रतं कार्यमिदं तदा।
चिन्तयद्भिश्चिरादेवं भगवान् स्मर्यते सदा॥ 258

"Such and such a pious occasion is coming, when we are going to celebrate such and such a festival" - with these thoughts people are made to think of God in one form or the other.

तत्तत्पर्वसु देवानां पूजाभिर्व्रतसंचयैः।
क्रमेण चित्तशुद्धिः स्यात् श्रेयोमार्गैकदीपिका॥ 259

By worshipping different gods and goddesses on different Parvas (sacred days), by celebrating many Vratas one can gradually get purity of the mind which alone is the light leading in the path of allround prosperity.

अधिष्ठानदेवताः

मा जातु मंस्थाः पृथ्व्यादि भूतजातं जडात्मकम्।
देवता अधितिष्ठन्ति भूतानीति श्रुतेर्वचः॥ 260

PRESIDING DEITIES

Do not be under the impression that the five elements like the earth are only inanimate objects. Veda tells us that gods or goddesses are there as the inner soul of the elements.

गृहग्रामपुरारण्यचतुष्पथवनस्पतीन्।
पर्वतांश्चाधितिष्ठन्ति देवताः ताः स्मरान्वहम्॥ 261

Gods and goddesses reside as the inner souls and protectors of the houses, villages, towns, forests, the centres of four roads, big trees like Vaṭa and Aśvattha and the mountains. You should always remember them.

अपां राजाधिराजोऽसौ सागरः सरितां पतिः।
दूरतस्तं नमस्कुर्यात् नैवापर्वणि संस्पृशेत्॥ 262

The ocean, the lord of rivers is the supreme Lord of waters. One should bow to him from a distance; should not touch him excepting on Parvas (auspicious days).

देवताधिष्ठिता नद्यो देवतात्मा गिरिः स्मृतः।
नद्यास्तीरे गिरेरग्रे तपः शीघ्रफलं भवेत्॥ 263

The rivers are presided by the goddesses as the inner souls; Every mountain has a divine form also. Penance performed on the banks of the rivers and on the top of the mountains gives quick results.

भूतान्यादित्यचन्द्रौ च ग्रहाः सर्वाश्च देवताः।
पश्यन्त्येव सदा, नास्ति रहस्त्वं जन्मिकर्मणाम्॥ 264

The five Elements the Son and the Moon, the planets and all the gods always stand as the witness for all the actions of men. No action of any creature is a secret.

सर्वप्राणिनां समं प्राधान्यम्

न केवलं मानवार्थे सर्वप्राणिकृते कृता।
सृष्टिरेषा भगवता मानवो मा विकत्थताम्॥ 265

ALL THE CREATURES ARE EQUAL

The Lord has created this world not for the sake of human beings only; it is created for the sake of all the creatures (including the biggest animals and the smallest insects). Therefore man should not brag that he is the master of all the creatures. "Dignity of man" is a shallow claim.

न केवलं मनुष्येषु सर्वस्यां प्राणिसन्ततौ।
विना भिदां दयां कुर्यादेष धर्मः सनातनः॥ 266

One should have compassion not only for the human beings; he should have compassion for all the creatures without any discrimination. This is the Sanātanadharma.

शिवमयं जगत्

जीवाः शिवमयाः सर्वे सर्वं शिवमयं जगत्।
शिवं पश्यत सर्वत्र शतरुद्रीयवागियम्॥ 267

THE WORLD IS GOD

All the Jivas (individual souls) are nothing else but Śiva. The whole world is the form of Śiva. See Śiva every where; this is the teaching of the Vedic hymn called Śatarudrīya (in Yajurveda).

श्वानः शिवः श्वपतयः शिवः कर्मारकाः शिवः।
स्मरैतां शतरुद्रोक्तिं त्यज भेदं शिवं भज॥ 268

The dogs are Śiva; The persons rearing the dogs are Śiva. The workers are Śiva. One should always remember these words of Śatarudrīya, give up the sense of difference and should worship Śiva.

स्तौति चेत्त्वां जनः कश्चित् शिवः स्तौतीति चिन्त्यताम्।
यदि निन्दति कश्चित्त्वां, शिवो निन्दति, मा क्रुधः॥ 269

If somebody praises you, think that Śiva is praising. If anybody blames you think that Śiva is blaming, do not be angry with him.

शैवे वा वैष्णवे शाक्ते सौरे कौमारकेऽध्वनि।
गाणापत्येऽपि वा भेदो नास्ति तुल्यफला हि ते॥ 270

There is no difference whether the path followed is Śaiva, Vaiṣṇava, Śākta, Saura, Kaumāra or Gāṇāpatya; because all these paths (connected with Śiva, Viṣṇu, Devī, Sūrya, Kumārasvāmin and Gaṇapati) lead the man to the same highest goal.

आहारान् विविधान् नृणां भुञ्जतां स्वान् यथारुचि।
तुष्टौ पुष्टौ च तुल्यायां तच्छ्रैष्ट्ये कलहः कुतः॥ 271

When people who eat different types of food according to their taste are getting the same satisfaction and nurishment where is the scope for dispute regarding the superiority of one type of food over the other?

स्वामिभक्तिः परा सैव तदाज्ञापरिपालनम्।
श्रद्धया कार्यकरणं, सर्वदा न तु तत्स्तुतिः॥ 272

The mark of loyalty to the master is to carry out his orders and do the work with devotion, but not to go on praising him.

यदादिष्टं भगवता तत् कर्म श्रद्धया कुरु।
सततं स्तुतिमात्रेण भगवान्नैव तुष्यति॥ 273

Whatever work is assigned to you by God it should be done. By making constant praise God will not be pleased.

शक्तिः काचिदचिन्त्यास्ति नैकैर्नामभिरर्चिता।
मनो निवेश्य तत्राप्यं सुखमत्र परत्र च॥ 274

There is an extraordinarly Power which is beyond our imagination and which is worshipped with many names. One should get happiness, both here and hearafter by fixing his mind on that Power.

प्रायस्तान्त्रिकपूजासु कौलासु च विशेषतः,
द्विजा वा अद्विजा वापि सर्वे स्युरधिकारिणः॥ 275

Whether Dvijas or Non-Dvijas, all are generally qualified to perform Tantric worships, especially those, connected with the tradition called Kaulacāra.

It is said in Mahānirvāṇatantra.

शाक्ताः शैवा वैष्णवाश्च सौरा गाणपतास्तथा।
विप्रा विप्रेतराश्चैव सर्वेऽप्यत्राधिकारिणः॥ (III.141)

योगाभ्यासः

अदायि योगशास्त्रं तदद्भुतं परमर्षिभिः।
निर्वीर्या भारता जाता योगशास्त्रस्य विस्मृतेः॥ 276

YOGIC PRACTICE

Our great sages have given us the wonderful Yogaśāstra. The people of this country, Bharata, have lost all their powers by neglecting Yogaśāstra.

योगः प्रत्यक्षफलद आयुर्वेदादिवन्मतः।
योगिसंनिधिमात्रेण वर्धते परितः सुखम्॥ 277

Yoga, like Ayurveda and such other sciences, gives results which can be experienced and enjoyed now itself. By mere presence of a Yogin there will be an increase of happiness in all directions.

कामं न शक्नुयुः सर्वे योगमभ्यसितुं जनाः।
ये शक्ताश्चोदयेयुस्तान् योगे योगविशारदाः॥ 278

No doubt, all men may not be able to practise Yoga; but those who know Yoga and are proficient in it, should encourage them.

योगाङ्गमासनप्राणायामध्यानादि तद्विदः।
अभ्यस्य सद्गुरोर्नित्यमाचरेयुर्यथोचितम्॥ 279

People should practice every day, according to their capacity, the Āsanas (sitting poses), Prāṇāyāma (control of breath) and meditation, which are parts of Yoga after learning them from a good teacher who is proficient in them.

ततः पुमांसो बाला वा युवानः स्थविराः स्त्रियः।
प्राप्नुयुर्बलमारोग्यं परां शान्तिं च मानसीम्॥ 280

Whether they are men or women, boys or young or old-all would get stregnth, health and great peace of mind from Yoga.

दृश्यते योगशास्त्रादि सर्वसाधारणं नृणाम्।
द्विजाद्विजादिभेदोऽत्र श्रूयते नाधिकारिणाम्॥ 281

Śāstras like Yogaśāstra appear to be common to all the people. We do not hear restrictions like Dvijas and non-Dvijas regarding the qualified persons.

पत्रेषु दूरदर्शन्यां काकदन्तपरीक्षया।
किं वृथा नीयते प्रातः क्रियतां योगसाधनम्॥ 282

Why waste the precious morning time in examining the teeth of the crow, in the papers and the television. Yogic practice should be done during that time.

काकदन्तपरीक्षा = Examing the teeth of a crow (whether the crow has teeth if so how many). This phrase is used in the sense of an enquiry about a non - existing thing, and even if existing the knwoledge of which is of no useful purpose.

"काकस्य कति वा दन्ताः का वार्ता चोलमण्डले"

"How many teeth a crow has? What is the news in the Choladeśa?"

धर्मात्सनातनादस्माज्जैनबौद्धादिवर्त्मना।
योगाभ्यासो गृहीतोऽयं व्याप्नोत्यद्याखिलं जगत्॥ 283

This Yogābhyāsa which was taken from the Sanātanadharma through Jainsm and Buddhism has now spread through out the world.

त्रैगुण्यात्मकता विश्वस्याखिलस्य निरूपिता।
सांख्यशास्त्रेऽथ भगवद्गीतादौ विशदीकृता॥ 284

A great doctrine that the whole world consists of three Guṇas (Sattva, Rajas and Tamas) was established by the Sāṅkhyas which is further explained in works like Bhagavadgītā.

अपूर्वानन्यविदिता योगशास्त्रप्रपञ्चिता।
सर्वमानसवृत्तीनां विश्लेषो यत्र दृश्यते॥ 285

This is an entirely new concept which was not known to any one in those days and the same has been expatiated by Yogaśāstra by which a thorough analysis of the psychic activity is done for the first time.

पुण्यपापे

अहितं लोकविद्विष्टं कर्म पापमितीर्यते।
हितं स्वस्य च लोकस्य कर्म पुण्यं प्रचक्षते॥ 286

MERIT AND SIN

Such act which is not beneficial either to the doer or to others, and is abhorred by the people is called Pāpa. Such action which is beneficial to himself and to the society is called Puṇya.

ब्रह्महत्यां सुरापानं गुरुतल्पस्य दूषणम्।
स्वर्णस्तेयं महापापचतुष्टयमिदं विदुः॥ 287

Killing of a learned pious Brāhmaṇa, drinking a kind of intoxicating drink called Surā, contact with the wife of guru, stealing the gold - these four are said Mahāpāpas - great sins.

महापातकिसंसर्गः पातकं पञ्चमं स्मृतम्।
क्षिप्येरन्नरके घोरे महापातकिनो जनाः॥ 288

Contact with any person who has committed any one of the above Mahāpātakas is said to be fifth Mahāpāpa. Those who commit any one of these Pātakas would be thrown into a dreadful hell.

अन्यत्र युद्धादन्यत्र महत्या वा तथाऽऽपदः।
यस्य कस्यापि वा हत्या महापातकमेव सा॥ 289

Killing anyone, excepting in the battle and excepting when there is a great danger, is Mahāpātaka only.

प्रायश्चित्तम्

पुण्यमेवाचरेत् कर्म न तु पापं कदाचन।
प्रायश्चित्तं च शास्त्रोक्तं पापं नाशयति ध्रुवम्॥ 290

EXPIATION

One should always do acts of Puṇya; he should never do sinful actions. Performing of Prāyaścitta (expiation), suggested by Śāstra would definitely destroy the sins.

पुण्यं वा यदि वा पापं कर्तारमनुधावति।
काकं त्रिलोक्यां धावन्तं रामबाण इवान्तकः॥ 291

Just as the dreadful arrow of Rāma which has followed Kākāsura, running for his life to all the three worlds, the Puṇya or Pāpa pursues the doer, whatever birth he may take.

श्रीरामानुग्रहेणैव यथा काको विमोचितः।
तथा पापाद्विमुक्तःस्यात् प्रायश्चित्तविधानतः॥ 292

Just as the Kāka is saved only by the grace of Rāma, the sinner would be free from the sin by performing Prāyaścitta.

अनेकानि जन्मानि

सर्वेषामपि जन्तूनां मानवो भाग्यवत्तमः।
ज्ञातुं यतोऽसौ शक्नोति धर्माधर्मौ श्रुतीरितौ॥ 293

RE-INCARNATION

Of all the creatures man is highly fortunate, because he is in a position to know what is Dharma and what is Adharma which are ordained by the Vedas.

पुण्यस्य वाथ पापस्य फलं पूर्वस्य कर्मणः।
शक्यतैवान्यथयितुं प्रबलेनात्र कर्मणा॥ 294

Whether it is a pious action or sin, its fruit can be modified by a stronger action done in this birth.

भगवाननुगृह्णाति हत्वा पापानि धर्मिणाम्।
अधर्मिणो निगृह्णाति पापकर्मैकतत्परान् ॥ 295

Paramesvara favours the pious persons by destroying their sins, He punishes the wicked persons who are constantly engaged in sinful actions.

पापोऽहमिति मा भैषीः कुर्वद्यारभ्य सत्कृतीः।
जन्मान्तरे वा शुद्धः स्या इति बोधः सनातनः ॥ 296

Do not feel that you are a sinner; start doing good deeds from to day onwards. If not in this birth you will become pure at least in the next birth. This is the oldest teaching. There is no place for pessimism in Sanātanadharma.

अहं पापीतिमात्रेण भगवान् नैव रक्षति।
कर्तव्यं तादृशं कर्म येन पापं विनश्यति ॥ 297

God does not save you by merely saying 'I am a sinner'. You have to perform such pious deeds by which Pāpa (sin) is washed off.

नैकं जनुर्जनिमतां भवेयुर्जन्मकोटयः।
कीटोऽपि लप्स्यते मोक्षमिति धर्मः सनातनः ॥ 298

For any being there is no question of having only one birth; one has to pass through crores of births. Even the smallest, microsopic insect will get Mokṣa (salvation) after lakhs and lakhs of years.

ऋणत्रयम्

जायमाना नराः सर्वे जायन्तेऽत्र ऋणैस्त्रिभिः।
त्रीणि पितृर्षिदेवानामपाकुर्यात् प्रयत्नतः ॥ 299

THREE DEBTS

Every person ows three debts ever since he takes birth. The debts owed to the Pitṛdevtates, Ṛṣis and the gods should be cleared with proper efforts.

श्रेयसां वर्धिका विद्या या दत्ताः परमर्षिभिः।
अधीत्य ता अपाकुर्यादृषीणां यत्नतो ऋणम् ॥ 300

One should carefully study all those Vidyās which are handed down to us by the great sages and thus clear the debt owed to them.

ये त्वशक्ता जना विद्याध्ययनेऽ ध्यापनेऽपि वा।
तेऽध्येतृसाह्यदानेनापाकुर्युर्वापि तदृणम् ॥ 301

Those who can not study or teach those Vidyās, should clear that debt at least by helping those who study them.

देवतानामृणं यज्ञैः पितृणां पुत्रसंपदा।
अपाकृत्य जनाः सर्वे लभन्ते पदमुत्तमम् ॥ 302

People can attain the highest place in heaven by clearing the debt of the gods by the performance of Yajñas and the debt of the Pitṛdevas by begetting sons.

अशक्ता अपि यज्ञेषु वचःकायधनादिभिः।
प्रोत्साह्य यज्ञानुष्ठातॄन् देवर्णान्मुक्तिमाप्नुयुः ॥ 303

Even those who cannot perform Yajñas can clear the debt owed to the gods, by encouraging the persons engaed in Yajñas by rendering physical and verbal service and by offering money.

पञ्च यज्ञाः।

अवश्यं कृमिकीटादेर्हिंसां हि कुरुते जनः।
नित्यं, तत्पापनाशाय पञ्च यज्ञान् समाचरेत् ॥ 304

FIVE DAILY SACRIFICES

It is impossible for any person to avoid killing, every day, small insects and such other small creatures. One should peform five Yajñas (worships) in order to get rid of that sin.

देवेभ्योऽन्नं निवेद्याऽऽदौ दत्वा श्वविहगादिषु।
भुञ्ज्याद् गृहस्थः प्रयतः सातिथिः सहबान्धवः ॥ 305

First he should offer the food to gods (after their worship; this is Devayajña); he should give food to the dogs, birds and such other creatures. (This is Bhūtayajña). Then he should take food along with guests and relations. These are called Devayajna, Bhūtayajña and Manuṣya yajña respectively.

अभ्यागतः स्वयं विष्णुरतिथिः परमेश्वरः ।
तोष्यौ तावन्नपानाद्यैरेष धर्मः सनातनः ॥ 306

Abhyāgata is Viṣṇu himself and Atithi is the Lord Śiva. They should be kept happy by offering food and water etc. This is the Sanātanadharma.

A man who has just come at the time of taking food is 'Abhyāgata'. 'Atithi' is one who stays with a householder for one night.

आयात्यतिथिरूपेण विष्णुर्हि गृहिणो गृहम् ।
यथाशक्ति तमभ्यर्च्य विष्णुपूजाफलं भजेत् ॥ 307

Viṣṇu comes to the house of a house-holder in the form of Atithi. One gets the merit of worshipping Viṣṇu by honouring an Atithi according to one's capacity.

There is no difference between Viṣṇu and Śiva. Therefore Abhyāgata and Atithi are idintical with Viṣṇu and Śiva for a house holder.

यथाशक्त्यर्थिने देयं यत्किञ्चित् प्रीतिपूर्वकम् ।
सर्वथा दानसदृशं नास्ति लोकोपकारकम् ॥ 308

One should give with pleasure in accordance with his capacity something to a person requesting for help. There is nothing else which is helpful to the people like Dāna (charity).

प्रत्नं ज्ञानं हि यद्दत्तं ऋषिभिर्मन्त्रदर्शिभिः ।
महार्घमिव तद्रत्नं ब्रह्मयज्ञेन रक्ष्यते ॥ 309

The knowledge of the things of eternal value has been passed on to us by the great seers who saw the Vedas. That is protected like

a precious gem by Brahmayajña, the daily recitation of the sacred texts.

वेदानां च तदङ्गानां केचिद् भागा द्विजन्मना ।
अध्येतव्याः प्रतिदिनं ब्रह्मयज्ञोऽयमुच्यते ॥ 310

A Dvija (Twice born) should every day recite some parts of the Vedas and their auxiliaries. This is called Brahmayajña.

यस्यां कस्यां चिदपि वा भाषायां सततं पठेत् ।
रामायणं भारतं वान्यद्वा स्वाध्याय एव सः ॥ 311

One should recite, every day, texts like Rāmāyaṇa and Mahābhārata, in whichever language it is possible for him. This also would constitute Svādhyāya.

मृताः सर्वे पुनर्जन्म लभेरन्नात्र संशयः ।
तानुद्दिश्य कृतैः श्राद्धैः तृप्यन्ति पितृलोकगाः ॥ 312

Every being takes birth again after death. There is no doubt about it. The groups of the Pitṛdevas living in the Pitṛloka are pleased by the Śrāddha performed for the dead persons. With whatever body and in whichever place the dead persons are born again, they are given protection by the Pitṛdevas (of the Pitṛloka who are pleased by the Śrāddha). Therefore Śrāddha should be performed to please the Pitṛdevatās (and help the dead through their grace). This is Pitṛyajña.

कार्या यज्ञा यथाशक्ति यथाकालं यथाविधि ।
नियतैः श्रद्धया नित्यं श्रेयः परमभीप्सुभिः ॥ 313

Poeple who want prosperity should, everyday, perform these Yajnas with faith and self-control in proper times according to the rules and in accordance with their capacities.

दिव्यदृष्टिः, तपः

यमैश्च नियमैर्योगैर्देवे भक्त्याविकम्प्यया ।
तपसा लभ्यते दिव्या नरैर्दृष्टिः सुरोपमैः ॥ 314

DEVINE VISION, TAPAS

By following Yamas and Niyamas, by the unshakable devotion to God and by Tapas, persons who almost become like gods acquire Divyadrsti (divine perception).

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ।
पञ्च प्रोक्ता यमा देशकालावच्छेदवर्जिताः॥ 315

Non-injury, truthfulness, not to lay hand on anything which does not belong to oneself, celibacy, not to accumulate wealth - these five are called Yamas, which are not confined to a particular place or time, i.e. to be observed by all the people of all the countres in all ages.

तपः शौचं च संतोषः प्रणिधानमथेश्वरे।
स्वाध्यायश्चेति नियमाः पञ्चैते योगशास्त्रगाः॥ 316

Tapas, purity of body speech and thoughts, contentment, fixing the mind on God and reciting the sacred texts or performing Japa - these are the five Niyamas. The Yamas and Niyamas are taught in Yogasastra.

उपवासस्तपोभेदोऽनुष्ठितश्चेद्यथाविधि।
स सद्यो भस्मसात् कुर्यात् शारीरं मानसं मलम्॥ 317

Upavasa, the extreme control on the intake of food and water, is one of the varieties of Tapas. If it is observed strictly according to rules it burns all the impurities of the body and mind.

तपः स्वकर्मनिर्वाहस्तप इन्द्रियनिग्रहः।
तपो यथालाभतुष्टिस्तपः सज्जनसंगतिः॥ 318

To do one's own duty is Tapas. To control one's senses is Tapas. To be content with whatever is available is Tapas. The association with the pious people is Tapas.

मनसा कर्मणा वाचाऽप्यहिंसा परमं तपः।
मनसा कर्मणा वाचा सत्यं चापि महत्तपः॥ 319

Not to harm anyone by thoughts, actions and words is a great Tapas. To be truthful by mind, actions and words is also a great Tapas.

तयोरपालनं सर्वक्लेशानां कारणं भुवि।
अगदः पालनं सत्याहिंसयोः सकलापदाम्॥ 320

Neglect of these two virtues is the cause of all the ills and troubles in the world. To maintain Satya and Ahimsā is the medicine which cures all the troubles.

तपः सुखेष्वनासक्तिस्तपो भगवदर्चनम्।
तपो मौनं तपो योगस्तप आत्मानुचिन्तनम्॥ 321

Not to be attached to pleasures is Tapas. Worshipping God in any form is Tapas. To observe silence in Tapas. Yogābhyāsa (practice which leads to the concentration of mind) is Tapas. To concentrate on the Supreme Being which is identital with one's own self is Tapas.

देशपित्रादिभक्तिः

स्वदेशे यस्य नो भक्तिः न पित्रोर्नापि वा गुरौ।
न स्वामिन्यन्नदे भक्तिः स जीवच्छव उच्यते॥ 322

PATRIOTISM AND RESPECT FOR ELDERS AND etc.

He who does not have patriotic feeling, does not have reverence to his parents and teacher, does not have gratitude to the master giving him food is said to be a breathing corpse.

स्वयमेवात्ति यः सर्वं बान्धवानप्युपेक्षते।
न सौहृदं यस्य मित्रे स जीवच्छव उच्यते॥ 323

He who enjoys by himself everything without sharing it even with his close relations, who does not have kind heart for his friend is said to be a breathing corpse.

मम देशो मम जना धर्मो मे संस्कृतिर्मम।
इति चिन्तैव नो यस्य सजीवच्छव उच्यते॥ 324

He who does not have the feeling "this is my country"; "these are my people", "this is my Dharma", "this is my culture" is said to be a breathing corpse.

धर्मे स्वे निन्द्यमानेऽपि दुष्टैरन्यमताश्रयैः ।
तूष्णीमेव तु यश्चास्ते स जीवच्छव उच्यते ॥ 325

He who keeps silent when his own Dharma is being abused by followers of other religions is said to be a breathing corpse.

अहं मत्पादयोरेव स्थितोऽन्यैः किं जनैर्मम ।
इति यश्चिन्तयेन्मूढः स जीवच्छव उच्यते ।। 326

"I am standing on my own feet. What am I to do with other people?" - The man who feels like this is said to be a breathing corpe.

जीवनं सर्वथाऽऽयत्तं नैकेषु परितो मम ।
इति यो नाभिजानाति स जीवच्छव उच्यते ॥ 327

He who does not realise - "my very existence is dependent on many people and things around me" is said to be a breathing corpse.

यावदन्नं कर्षकाद्यैः सभृतं खाद्यते त्वया ।
वस्त्रादि च कुविन्दादिनिर्मितं यावदीप्स्यते ॥ 328

गृहे च निर्मितेऽनेकैर्नैर्यावत्त्वयोष्यते ।
कृतज्ञताधिया तावत्सर्वानेतान्नमस्कुरु ॥ 329

So long as you eat the food which is produced by the farmers and others, so long as you use the clothes and other things produced by weavers and others, so long as you stay in a house constructed by so many people, you have gratitude towards them : you salute all these people.

आशिषां महिमा

वृद्धाः शुद्धान्तरङ्गा ये ये च श्रेयोभिलाषिणः ।
आशीर्भिर्वर्धते तेषामायुस्तेजो यशो बलम् ॥ 330

BLESSINGS

By the blessings of the elderly persons of pure heart and of the well-wishers, there will be tremendous increase in the span of life, power, fame and strength.

तेषां हस्तेषु निक्षिप्ता अक्षतास्तन्मनोगताः ।
संक्रामयन्त्याशिषस्तं क्षिप्ताः स्युर्यस्य मूर्धनि ॥ 331

The Akṣatas (the unbroken grains of rice) held in their hand, transfer their good wishes to him on whose head they are thrown.

फलैः पुष्पैश्च माल्यैश्च वसनैः स्वादुभोजनैः ।
माननीया यथाशक्ति गुरुमित्रार्यबान्धवाः ॥ 332

The teacher, friend, respectabe persons, and relations should be honoured, according to one's capacity, by offering them fruits, flowers, garlends, clothes and tasty food.

प्रदक्षिणं परिक्रम्य त्रिर्गुरून् दैवतानि गाम् ।
प्रणिपत्य च साष्टाङ्गं तिष्ठेत् प्रह्वः कृताञ्जलिः ॥ 333

As a mark of offering obeisance one should go round the teachers, gods and goddesses and the cow thrice and after prostrating on the ground so as to touch it with eight parts of the body like chest etc; should stand bebore them bent with folded hands.

शक्तीः प्रदर्श्य याः काश्चित् क्षुद्रदेवप्रसादजाः ।
धनमानोन्नतीर्लिप्सून् दूरतः परिवर्जयेत् ॥ 334

Such people should be avoided from a distance who want wealth, honour and high place of respect just by exhibiting some powers which are acquired by the grace of gods or goddesses of very low rank.

यस्य प्रसादान्महिमा लब्धो भक्तैश्च योगिभिः ।
स एव भगवान् विष्णुः शिवो वा किं न सेव्यते ॥ 335

Why the Lord Viṣṇu or Śiva is not worshipped by whose grace only the great Bhaktas and Yogins acquired spiritual powers?

यावद्ददाति भगवान् कालेन महता श्रितः ।
तावद्ददति तद्भक्ताः कालेनाल्पेन सेविताः ॥ 336

अतो हि सेवा महतां कर्तव्यैव; तथापि नः ।
तादृशां महतां प्राप्तौ कृपेशितुरपेक्ष्यते ॥ 337

That much which God gives after serving Him with great devotion for a long time, is granted by his devotees even when they are served for a short time.

Then, of course, great men of spiritual power should be served and worshipped. But we can get such spiritaully elevated high personalities only by the kindness of God.

सामान्यधर्माः ।

सत्याहिंसादयास्तेयतपोहोमशमा दमः ।
दानं यथालाभतृप्तिः सर्वलोकहितैषिता ।। 338

परोपकारनिरतिः स्वार्थचिन्ताविहीनता ।
देशे काले च सर्वस्मिन् सेव्यो धर्मः सनातनः ॥ 339

COMMON CODE OF CONDUCT

Truthfulness, noninjury, kindness, not to steal, penance, Homa (offering oblations to gods), control of the mind, control of the senses, charity, contentment, wish for the welfare of all he people, readiness to help others, not to have selfishness - all these constitute Sanātanadharma, to be followed in every place and time.

कर्म कुर्यान्न वा कुर्यात् स्वस्ववर्णाश्रमोचितम् ।
स्थिरः साधारणे धर्मे यो नरः साधुरेव सः ॥ 340

A man, whether he performs or not the acts prescribed for his Varṇa and Āśrama, if he is firm in the Sādharaṇa dharma, the dharma which is common to all, is really a noble person.

देवान् यजन्तु वा मा वाप्युपकुर्वन्तु वा न वा ।
परेषु नापकुर्वन्ति ये ते धर्मरता मताः ॥ 341

Those who never harm others are said to be followers of Dharma whether they perform sacrifices or not and worship gods or not and whether they help others or not.

न कर्म कुरुते जातु यो नरोऽन्यविपत्करम् ।
स धार्मिकः स च शुचिः कुर्याद्वा सुकृतं न वा ॥ 342

He who never does an act which is harmful ot others is the follower of Dharma and is pious whether he does any meritorious act or not.

कामं क्रोधं मदं मोहं लोभं मात्सर्यमेव च ।
विजेतुमान्तरान् शत्रून् प्रयतेतानिशं नरः ॥ 343

A man should constantly strive to conquer the interrnal enemies - desire, anger, haughtiness, stupidity, greed and envy.

माता देवः पिता देवो देवावाचार्यसद्गुरू ।
अपूजयित्वा तानन्यपूजा सर्वा वृथा स्मृता ॥ 344

Mother is god; father is god. Ācārya and the Sadguru are gods. The worship of others without worshipping them is said to be useless.

सदाचारपराः शान्तास्तापसा धूतकल्मषाः ।
अनुग्रहे वा शापे वा शक्तास्तेऽचिन्त्यशक्तयः ॥ 345

There are many great men of pious conduct who have destroyed all the sins by penance and are of tranquil mind. They are endowed with wonderful power and they are capable of favouring and punishing others.

अभिवादैः सपर्याभिः सततं तान् प्रसादयेत् ।
न जातु कोपयेदेतान् वचसा कर्मणाऽथवा ॥ 346

One should always seek their favour and grace by saluting and serving them. One should never enrage them either by words or deeds.

पूजनीयाः सदा सन्तः दूरतश्चेन्न शक्यते ।
स्मर्तव्याः सद्गुणास्तेषामात्मशुद्धिचिकीर्षुभिः ॥ 347

Great men of virtues should always be honoured and worshipped. If it is not possible to do so on account of distance, those who want to cleanse themselves of all the sins should remember the good qualities of those persons.

संमाननीया विद्वांसः कवयश्च कलाविदः ।
संस्कृतेर्भारतीयायाः परिरक्षणदीक्षिताः ॥ 348

The scholars, poets and the men proficient in various arts, who are engaged in protecting the great culture of Bhārata should be respected.

भक्तेः प्रेम्णः सौहृदस्य ताम्बूलं सूचकं मतम् ।
सुहृद्गुरुप्रियादिभ्यः ताम्बूलं दीयते मुदा ॥ 349

Tāmbūla is the symbol of devotion, love and friendship. Tāmbūla is offered with pleasure to friends, Gurus, to those who are loved and others.

Tāmbūla : The leaf of piper-betel, which together with the areca-nut and some other fragrant things is chewed after meal.

पुण्यात्मनां विनिन्दा हि पापायैव भवेद्ध्रुवम् ।
विनिन्दया च पापानां भवेत्तत्पापभागभाक् ॥ 350

Abusing the pious men would definitely result in Pāpa. By abusing or criticising the sinners one will be sharing their sins.

पङ्ग्वन्धबधिरादीनामनाथानामचेतसाम् ।
साहाय्यं सर्वथा कार्यं सर्वैः श्रेयोर्थिभिर्जनैः ॥ 351

All the people who want prosperity and well-being for themselves should, by every means, help the disabled persons like the lame, blind, deaf, the orphans and the innocent persons.

परोपकारे सततं प्रयतेरन् समे जनाः ।
परोपकरणं स्वोपकारायैवान्ततो भवेत् ॥ 352

All the people should constantly strive to help others. Those who help others would be ultimately helping themselves.

मनसा कर्मणा वाचा जातु निन्देन्न कंचन ।
कस्यापि नेच्छेदशुभं शुभमेव विचिन्तयेत् ॥ 353

One should never abuse any one by mind, actions or by words; should not think ill of others; should always wish their welfare.

धनेन चाधिकारेण के न दृप्ता महीतले ।
किं वृथा चिन्तया तेषां युक्तोपेक्षैव तादृशाम् ॥ 354

Who are there in this world who are not proud of their wealth and power. Why think and talk of them in vain; better such people are ignored.

विना पूर्वकृतं पुण्यं विना भगवतः कृपाम् ।
लभ्येत न धनं विद्या पदं वा; किमसूयया ॥ 355

Either wealth, learning or high position is not achieved by any one without the pious karma of the previous births, and without the grace of God. Why envy them?

सुखशान्तिसमृद्ध्यादि भवते यद्यदिष्यते ।
परेभ्योऽपि समेष्टव्यमेष धर्मः सनातनः ॥ 356

Whatever happiness, peace, prosperity and such things you wish for yourself, the same you should wish for others also. This is the Sanātana Dharma.

तत्तथा स्वीकुरुष्व त्वं यद्यथा समुपस्थितम् ।
इष्टं वाप्यथवाऽनिष्टं शान्तिर्भवति मानसी ॥ 357

Whether it is good or bad, whatever comes to you accept it as it is; you will get immense peace of mind.

समाजसेवा

वापीकूपतटाकादिनिर्माणैर्वृक्षरोपणैः ।
निरतान्नप्रदानैश्च लभ्यते पदमुत्तमम् ॥ 358

SERVICE TO THE PEOPLE

One can get the highest place in heaven by constructing reservoirs of water, wells, tanks and such things of public utility, by planting the trees, and by constantly giving food to the needy.

देवालयमठादीनां निर्माणैर्जीर्णपालनैः ।
निःस्वार्थसेवयाऽऽर्तानां लभ्यते पदमुत्तमम् ॥ 359

One can get the highest place in heaven by constructing temples and buildings of public utility, by renovating the old ones, by serving the people in difficulties without expecting any returns.

यथादेशं यथाकालं यथाशक्ति यथाविधि ।
पालनेन स्वधर्मस्य लभ्यते पदमुत्तमम् ॥ 360

One can get the highest place in the heaven by following his Dharma according to place, time and his capacity and in accordance with the rules.

आत्मश्लाघां न कुर्वीत परनिन्दां परित्यजेत् ।
निन्द्यानप्यविनिन्द्यैव दूरतः परिवर्जयेत् ॥ 361

One should not praise himself. He should avoid finding fault with others. He should not abuse even those who deserve to be absused, but he should keep himself away from them.

वागिन्द्रियक्लमः श्रोतृजनस्य श्रोत्रयोः श्रमः ।
स्वस्तुतिः परनिन्दा च वर्ज्यन्ते मितभाषणात् ॥ 362

By cultivating the habit of talking less, one can avoid strain for his own Vāgindriya (organ of speech), the trouble of the ears of the listeners, his own praise and censure of others.

केवलं परिहासाय लोके स्यादात्मनः स्तुतिः ।
आत्मीयानां स्तुतिस्तेषां विनाशायापि कल्पते ॥ 363

Praising himself may result in the ridicule from others. But to praise one's own kith and kin would result in their ruin.

लोके कमपि मा हिंस्यान्न दोषो दुष्टदण्डने ।
प्रमाणं शस्त्रहस्तास्ते वराभयकराः सुराः ॥ 364

One should not kill any one. But there is nothing wrong if a wicked rogue is punished. Our gods who indicate Vara (boon) and Abhaya (protection) in some hands, holding weapons in other hands are our guides in this matter.

गावः पवित्रास्तत्पञ्चगव्यं पापरुजापहम् ।
गोषु सन्निहितो विष्णुः गाः सदा पूजयेन्नरः ॥ 365

Cows are pious. Pañcagayam (all the five products of the cow-the urine, dung, milk, curds and ghee) removes sins and diseases. Lord Viṣṇu is present in the cows. Man should always worship cows.

संगीतनृत्यवाद्यादि नूनं दुर्व्यसनं स्मृतम् ।
तदेव भगवत्सेवाप्रयुक्तं स्यान्महाफलम् ॥ 366

It is true that music, dance and Vādya etc; are said to be a bad addiction. But the same, if it is used in the service of God, will give very good fruit.

गुणान् पुरुषयत्नेन वर्धयेदितरांस्त्यजेत् ।
भोगलालसतैवात्र दोषाणां कारणं परम् ॥ 367

One should cultivate virtues with unyielding effort; one should get rid of all the bad qualities. The only cause of all the defects in man is his unquenched thirst for worldly enjoyments.

अनादरश्च पूज्यानामपूज्यानां च पूजनम् ।
देशे प्रवर्तते यत्र न तत्र दिवसं वसेत् ॥ 368

One should not live even for one day in such a place where the respectable persons are ill treated and men unworthy of honour are honoured.

सूर्यचन्द्रोपरागाद्याः पवित्रसमयाः स्मृताः ।
तदा कृतं जपस्नानदानादि स्यान्महाफलम् ॥ 369

The time of the eclipse of the Sun and Moon are said to be sacred occasions. The Japa, taking bath in holy rivers and giving something in charity yield greater fruits.

स्नानादि

दुर्लभं मानुषं जन्म लब्धं पुण्येन केनचित्।
नैतत् कार्यं वृथा भोगमृगतृष्णानुधावनैः ॥ 370

TAKING BATH etc.

To be born as a man is very difficult. This birth as a man which is got on account of some Punya should not be wasted by running after the mirage of worldly enjoyments.

ब्राह्मे मुहूर्त उत्तिष्ठेत् शयनात्, सुसमाहितः ।
ध्यायीत परमात्मानं कंचित् कालं यथाविधि ॥ 371

One should get up from sleep in Brāhmamuhūrta (about 48 minutes before Sun-rise). For sometime should meditate upon the Supreme Being with concentrated mind; following proper method.

भास्वान् पश्यत्यभ्युदितः तदा निद्राणमेव यम्।
सर्वथा स दरिद्राति लोकेऽत्र च परत्र च ॥ 372

He who is seen sleeping by the rising Sun has to lead a miserable life in this birth and in the next birth.

दन्तधावनशौचादि शास्त्रतो नित्यमाचरेत्।
खादन्न गच्छेन्न पिबेत्तिष्ठन् नैव च मूत्रयेत्॥ 373

One should perform, every day, the cleaning of the teeth and other purifications according to the Sastra. One should not eat while walking. Should not drink water while standing; should not make water while standing.

शौचं सर्वविधं सद्य उदकेनैव कल्पयेत्।
प्रक्षाल्य पाणिपादं चाचम्य वारि शुचिर्भवेत्॥ 374

All types of Śauca (cleaning) one should immediately do only with water. After washing his hands and feet and after sipping water one would become pure.

प्रातः सायं च मध्येऽह्नः स्नानं कुर्याद्यथाविधि।
प्रातः कुर्यादशक्तौ तु स्नानं सर्वाघनाशनम्॥ 375

One should take bath, according to the prescribed rules, in the morning, evening and during the mid day. One who is not in a position to take three baths should take morning bath only which cleanses all the impurities.

तिसृष्वपि च सन्ध्यासु पञ्चषानपि वा क्षणान्।
श्रद्धया भगवद्ध्यानं श्रेयसे महते भवेत्॥ 376

The meditation on God with full faith during the three Sandhyās at least for five or six minutes gives immense benefit.

नमस्कारविधिः

करस्पर्शादिकं तत्र यत्र मैत्री चिरागता।
दूरादेव नमस्कारोऽन्येषु साञ्जलिबन्धनम्॥ 377

METHOD OF GREETING

Such things like shaking hands should be there only among such persons where there is long friendhsip. In the case of others salutation should be with folded hands only from a distance.

प्रवहत्यधिका शक्तिरल्पशक्तीन् जनानतः ।
न हस्तचालनं कुर्युर्नमेयुर्दूरतो मिथः ॥ 378

The power in one person flows down into another person of lesser power. Therefore shake-hand should be avoided. People should salute each other from distance only.

न गच्छेदधिका शक्तिरल्पशक्तीनकिञ्चनान्।
न संक्रमेयुः कृमयः रोगदा दूरवन्दनात्॥ 379

Avoid shake-hand so that higher power does not go to a person of lesser power. By saluting from distance the small germs causing diseases are not transferred to other persons.

तपसा पुण्यकार्यैश्च शक्तिः काचिद्विवर्धते ।
अज्ञेया केषुचिद्विद्युच्छक्तिवद् बहुदुर्लभा ॥ 380

In some people some invisible power like electricity, the nature of which is not known, is produced by penance and pious deeds. This is difficult to acquire.

पापेषु श्ववराहादौ काककुक्कुटकादिषु ।
अतीवाल्पीयसी शक्तिः तेऽन्यशक्तिविकर्षिणः ॥ 381

The power is very low in the sinners, dogs, pigs and other animals, crows and cocks; they draw the power from others.

तीर्थयात्रा

देवैरध्युषितं पूतं तपोभिश्च महात्मनाम् ।
तीर्थं यत्तत्र गमनात् स्मरणाच्च विशुध्यति ॥ 382

VISIT TO HOLY PLACES

That place where, gods are present, and which is sanctified by the penance of the great persons is a Tirtha. One is purified by visiting such place or even by remembering it.

कुरुते तीर्थसंचारः पूततां च सहिष्णुताम् ।
आदरं सर्वभाषासु देशाचारेषु चादतिम् ॥ 383

Visit to many Tīrthas makes the men pure. It gives them strengh to withstand difficulties. It produces in their minds interest for all the langauges and respect for the customs of all the parts of the country.

क्षेत्रेषु श्राद्धपूजादेः फलं शतगुणं भवेत् ।
क्षेत्रयात्रामतः कुर्यात्कुर्याद्दानव्रतादिकम् ॥ 384

The Śrāddha, worship and other pious religious acts performed

in the Kṣetras (Tīrthas) give hundred fold results. Therefore one should undertake journey to the Kṣetras and perform charitable acts and Vratas.

आहारनियमाः

भुञ्जीत सात्त्विकाहारं तामसं परिवर्जयेत् ।
अन्यायार्जितवित्तस्य सर्वथाऽन्नं विवर्जयेत् ॥ 385

FOOD

One should take only Sattvic food and avoid Tamasic food (as suggested in works like Bhagavadgītā). One should never accept food from a person who earns money by unlawful means.

प्रवृत्तिः सात्त्विकी दैवी वर्धते सात्त्विकान्नतः ।
तामसान्नात् प्रवृत्तिः स्यात् पाशवी लोकगर्हिता ॥ 386

By eating Sattvic food Sattvic attitude which is divine increases. From Tamasic food one would develop beastly attitude which is detested by the people.

अन्नमाश्रित्य तिष्ठन्ति पापानि किल पापिनाम् ।
तत्पापभागी स भवेत् योऽनापदि तदन्नभुक् ॥ 387

It is believed that the sins of the sinners get mixed with the food that is given by them to others. One who eats his food, even when there is no emergency, will share his sins.

अन्यभुक्तावशिष्टं यत्तदुच्छिष्टं निगद्यते ।
तद्धि देवार्पणाऽयोग्यं नाश्नीयाज्जात्वनापदि ॥ 388

That food which remains after some portion of it is eaten by others is called Ucchiṣṭa. Such food is unworthy of offering to gods. One should not eat such Ucchista.

शिखादिधारणम्

शिखायज्ञोपवीतादि द्विजैर्धार्यमिति श्रुतिः ।
प्रश्नः किमर्थमिति तु नोदेति श्रुतिचोदिते ॥ 389

HAVING TUFT OF HAIR etc.

Dvijas (the twice born) should wear things like Śikhā (tuft of the hair), sacred thread and such other things, says the Śruti. The question 'why?' does not arise regarding things ordained by the Veda.

प्रायः शरीरसंस्काराद्यदृश्यं स्यात् प्रयोजनम्।
स्वबुद्धिमनुधावद्भिः कियत् किं वानुमीयते॥ 390

There may be something like the purity of a person, which cannot be perceived, by wearing such things. Is it possible to know everything just by applying our mind only?

उत्तरीयं सदा धार्यं मनुजेन शुभेच्छुना।
विनोत्तरीयं वनिताऽनर्थाय महते भवेत्॥ 391

A man who wants good should always wear an upper garment. A lady without upper garment would be the cause of great danger.

न च्छिन्नं वसनं धार्यं न स्यूतं जीर्णतां गतम्।
नापि दिग्वाससा भाव्यं मनुजेन कदाचन॥ 392

Man should not wear the cloth which is torn and stitched, or is worn out. He should never be naked.

मङ्गलवचनादि

शुभमेव वचो ब्रूयात् नामाङ्गल्यं कदाचन।
तदेव भविता प्रायो भूयो भूयो यदुच्यते॥ 393

AUSPICIOUS HABITS

One should utter only auspicious words; he should never utter inauspicious words. Whatever is said again and again, happens generally.

भुजयोः किल सर्वेषां स्युरस्तुंकारदेवताः।
यत्किंचिदुच्यते लोकैर्ब्रुवन्त्यस्तत्तथास्त्विति॥ 394

It is said gods called Astumkāradevatās, sit on the shoulders of

every person. Whatever something is said by people, the gods say "Tathā astu" "let it happen so".

नामङ्गलवचो ब्रूयान्नामङ्गलवचो लिखेत्।
देशोपद्रववार्ताश्च न कदाचित् प्रचारयेत्॥ 395

One should not utter inauspicious words; should not write inauspicious words. Should not publicise the news of the calamities of the country. (real or imaginary).

चित्रेषु दूरदर्शिन्यां हत्यामृत्यादिदर्शनम्।
महते स्यादनर्थाय मनसः क्षोभकारणम्॥ 396

Show of murders and deaths in cinemas and televisions is the cause of greatest danger of the society and disturbance of the mind.

आचाराः

आचारा विहिता विप्रैः नैके लोकहितैषिभिः।
ज्ञात्वा लोकव्यवहृतीर्दृष्ट्वा दृष्ट्या च दिव्यया॥। 397

CUSTOMS AND PRACTICES

Men of great learning who were interested in the welfare of the people have laid down some rules of conduct after careful observation of the behaviour of the world and also after seeing things with the help of their divine vision.

केचिन्मानससंशुद्ध्यै केचिदारोग्यसम्पदे।
लोकयात्रा कृते केचित्केचिन्माङ्गल्यहेतवे॥ 398

Some of these rules of conduct are intended for the purification of the mind; some for health; some for the smooth running of the worldly activities, and some are intended for auspiciousness.

भिन्नभिन्नाः स्युराचाराः भिन्नभिन्नाः प्रवृत्तयः।
देशे देशे नरि नरे तन्निन्दा स्याद्विमूढता॥ 399

There may be different types of customs in different countries;

there may be different kinds of behavior in different persons. It is foolish to condemn and criticise them.

देशे देशे यथा काले काले भाषा विभिद्यते।
आचारा आपि भिद्यन्ते देशकालानुसारतः॥ 400

Langauges differ in different countries in different times. In the same manner, customs also would undergo changes in each Desa in each Kala (time).

साधीयांस्तु ममाचारस्तवासाधुरिति ब्रुवन्।
अजानन् देशकालादिभेदं मूर्खतमो जनः॥ 401

Any one who does not realise these differences of countries and times and says "my customs and practices are good, yours are bad" is the greatest of fools.

पशुबलिः

देवतानां प्रसादाय पशुपक्ष्यादि हन्यते।
आचारः सर्वदेशेषु प्रथितोऽयं पुरातनः॥ 402

ANIMAL SACRIFICES

Animals, birds and other beings are killed for propitiating the deities. This is a very old practice prevalent in all the countries.

यज्ञेषु वैदिकेष्वन्यदेवतापूजनादिषु।
सर्वत्र भरते देशे आचारोऽद्यापि दृश्यते॥ 403

In Bharata this practice is prevalent even today, in every part of the country, in the Vedic sacrifices and in the worships of different gods and goddesses.

दृष्टिदोषः

असूयाद्वेषकलुषा दृष्टिरन्योदयासहा।
केषां चित्सा पतेद्यत्र तद्विनष्टं भवेद् ध्रुवम्॥ 404

EVIL EYE

The looks of some persons are poisoned with envy and hatred and they can not see others prospering. Whereever such looks fall that is definitely destroyed.

दृष्टिदोषमपाकर्तुमुपायान् वृद्धसंमतान्।
नीराजनं ज्वलद्दीपान् तिलकाद्यान् समाहरेत्॥ 405

In order to remove the evil effects of the bad looks people should adopt, as suggested by the elders, such means like Nirājana (burning of the camphor), showing the burning lamps and Tilaka etc.

विषमेव प्रवहति दृशोऽसूयाविलात्मनाम्।
अमृतं निर्मलहृदां रक्षात्मानं कुदृष्टितः॥ 406

Poison flows out from the looks of the people whose minds are full of envy and hatred. Amṛtam (nectar) flows out from the looks of the pure-hearted persons. Protect yourself from the evil eye.

तिलकम्

धर्तव्यं तिलकं सर्वैर्दृष्टिदोषापनुत्तये।
विशेषतश्च नारीभिराचारोऽयं सनातनः॥ 407

MARK ON THE FOREHEAD

Every one should have Tilaka (a dot of Kuṅkuma powder or any such thing according to the family tradition), on the fore-head in order to repel the bad effects caused by the evil eye. It is very essential for the women. This is a very old custom.

भ्रुवोर्मध्येऽद्भुता शक्तिराज्ञाचक्राद्विजृम्भते।
गोपायेत्तां च तिलकं, मुखशोभां च वर्धयेत्॥ 408

There is tremendous power emerging out of the Ājñācakra situated in the middle of eye brows. Tilaka controls and saves that power and also increases the brightness of the face.

ऊर्ध्वपुण्ड्रं धरन्त्येके तिर्यक्पुण्ड्रं च केचन।
केचित् कुङ्कुमचूर्णादि चन्दनं चार्धचन्द्रवत्॥ 409

ललाटपट्टके स्वस्वदेवतास्मृतिहेतवे।
दृष्टिदोषमपाकर्तुमिदमप्युच्यते क्षमम्॥ 410

Some people put verticle lines on their fore-heads; some put cross lines. Some put the red powder of Kuṅkuma. Some put the sandal paste and some put it in the shape of the crescent moon. The lines are put so that people may remember their favourite gods like Viṣṇu, Śiva and others. This type of Tilaka also can remove Dṛṣṭidoṣa.

स्त्रीभिः हरिद्राकुङ्कुमधारणम्

या जीवद्भर्तृका नारी हरिद्राकुङ्कुमाञ्चिता।
शुभा सा सर्वकार्येष्वित्याचारोऽयं सनातनः॥ 411

TURMERIC AND KUNKUMA

On all the important occasions, the presence of a lady whose husband is alive, and who wears the powder of turmeric and kuṅkuma on her person is considered to be auspicious. This is the very old custom.

सीमन्तः

सीमन्तः शिरसो मध्ये वनितानां शुभप्रदः।
ब्रह्मरन्ध्राद्धि विशति सूर्यस्योजो निरन्तरम्॥ 412

HAIR - PARTING LINE ON HEAD

Sīmanta (the line on the head dividing the hair into two parts) in the middle of the head is very auspicious. Because the power of the Sun enters into the body constantly through the Brahmarandhra (the delicate part on the center of the head).

स्त्रीणाम् अलङ्कारधारणम्

पादयोर्हस्तयोर्बाह्वोस्तथा चान्यत्र वर्ष्मणि।
भूषणैर्घट्टनं स्त्रीणामायुरारोग्यवर्धकम्॥ 413

अतः सुवर्णरजतताम्रकांस्यदिनिर्मितैः।
अलंकुर्युरलंकारैर्यथाशक्ति स्त्रियः शुभैः॥ 414

ORNAMENTS FOR WOMEN

The pressure of ornaments on different points in the feet, hands, arms, and other parts of the body of women increases health and the span of life. Therefore women should decorate themselves with the auspicious ornaments, made of gold, silver, copper and brass etc., according to the financial capacity.

पुष्पाणां प्राशस्त्यम्

पूज्यन्ते कुसुमैर्माल्यैर्देवातिथिगुरूत्तमाः।
नारीणां कुसुमापीडः शोभाशुभविवर्धनः॥ 415

IMPORTANCE OF FLOWERS

Gods,guests, Gurus and respectable persons are worshipped and honored by offering flowers and garlands. For women, crest-bunch of flowers increases their beauty and good luck.

पुष्पाणि चिह्नं रम्याणि माङ्गल्यस्य शुभस्य च।
तस्मात् पुष्पाणि धार्याणि माङ्गल्याय शुभाय च॥ 416

Beautiful flowers are the sign for auspiciousness and good luck; therefore they should be worn (Specially by women) for auspiciousness and good luck.

शकुनादीनि

सुखं वा यदि वा दुःखं सर्वमागामि सूच्यते।
स्वप्नैश्च शकुनैरन्यैर्देवेनेह कृपालुना॥ 417

OMENS

God with immense kindness indicates the impending happiness or calamity or many such other things through dreams, omens, and other means.

ज्ञात्वोपायाश्च कर्तव्याः सुखस्य परिवर्धने।
अपाकृतौ च दुःखस्य सुधिया शास्त्रचिन्तया॥ 418

After knowing such things a wise man should find out means to increase happiness, and mitigate misery, after consulting the Śāstras carefully.

ज्यौतिषवास्त्वादि

प्रायः प्रयोगशरणाः सर्वे विज्ञानशास्त्रिणः ।
तपःप्रयोगनिर्णीतवास्तुज्योतिषशास्त्रयोः ॥ 419

निमित्तशास्त्रशकुनशास्त्रयोर्मन्त्रतन्त्रयोः ।
अविश्वासः परा काष्ठा मूर्खताया न सशंयः ॥ 420

ASTROLOGY and HOUSE CONSTRUCTION etc.

Generally all the Scientists depend upon only on practical investigations. The Vāstuśāstra (the science of House Construction-Architecture) Astrology, Nimittaśāstra (the Śāstra reading the results of omens), the Śakunaśāstra (study of behavior of the birds and other animals), Mantras and Tantras are the result of penance as well as practical observation of many great men. Not to belive the Nimitta śāstra, Śakunaśāstra, Mantra and Tantra, the powers of which are actually experienced is the height of impudence.

अनधीत्यैव शास्त्राणि यदि केचिन्नराधमाः ।
वञ्चयन्ति जनांस्तत्र न शास्त्रमपराध्यति ॥ 421

If some unscrupulous persons deceive people without studying these Sastras,it is not the fault of the Śāstra.

वाणिज्ये भेषजे न्याये राजकार्येषु पालने ।
वञ्चका बहवो लोके दोषः कस्येति चिन्त्यताम् ॥ 422

If here are, in this world, many fraudulent persons in Commerce, Medical practice, administration of Justice and in many departments of the government, it is to be considered carefully, who is to blame in these matters.

आकाशे ग्रहसंचारः प्राणिनां सुखदुःखदः ।
वर्धते क्षीयते चाब्धिः दिवि चन्द्रमसो गतेः ॥ 423

The movement of Planets in the sky causes pleasure and pain to the creatures on earth. Depending on the movement of the Moon on the sky there is ebb and tide in the Ocean.

ज्ञात्वा शुभाशुभं कालं ग्रहसंचारतः कृतम् ।
ज्योतिःशास्त्राद्विवाहादि देशे कर्मात्र कुर्वते ॥ 424

People perfom various important works like marriage after knowing, from Jyotishaśāstra the time which is auspicious or inauspicious according to the movement of planents.

कियत्प्रमाणं खट्वादि कर्तव्यं केन दारुणा ।
निषिद्धं दारु किं वेति ज्ञेयं शास्त्राच्च शिल्पितः ॥ 425

One should know from the Śāstra and from the carpenter what should be the measurement of the cot, door and other things and which wood should be used and which is not to be used.

निद्रायां क्व दिशि स्थाप्यं शिरः किंदिङ्मुखः पठेत् ।
अश्नीयात् किंदिङ्मुखो वेति जानीयात् शास्त्रवृद्धतः ॥ 426

It is necessary to know from the old people and from the Śāstra in which direction one should place his head while sleeping and which direction one should face while reading and while taking food.

भूतप्रेतपिशाचाद्याः प्रसिद्धा लोकशास्त्रयोः ।
केषां चित्तदभावोक्तिस्तदावेशनिबन्धना ॥ 427

Bhūtas, Pretas and Piśāchas (types of devils) are known from the world (from the experience of the people) and the Śāstras. If some people say that such beings do not exist, it is on account of their being under the spell of those beings.

न दूष्यो मलमूत्राद्यैः सागरः सरितां पतिः ।
न्यषेध्यतः पुरा यानं समुद्रे प्रायशो नृणाम् ॥ 428

The ocean should not be defiled by the excreta of the body. That is the reason why sea-voyage is generally prohibited in olden days for all the people.

प्रायः सर्वेऽपि नियमाः कर्मठेभ्यः प्रकल्पिताः ।
ग्रामादपि बहिर्गन्तुं यैर्नाशक्यग्निहोत्रिभिः ॥ 429

Generally all the rules are meant for those who are constantly engaged on the Vedic Karmas; for, those persons who have to perform Agnihotras every day and cannot stir out of their villages.

न सर्वैर्भवितुं शक्यं कर्मठैः सर्वदा द्विजैः ।
अत एव द्विजा नैके विदेशानगमन् पुरा ॥ 430

It is not possible for all the Dvijas to be Karmathas (Constantly engaged in Vedic Karmas). That is the reason why many Dvijas were going to foreign lands even in olden days.

सनातनधर्मः साम्यवादश्च

अन्नवासोनिवासादि सर्वैः प्राप्यं विना भिदाम् ।
संचिन्वानोऽधिकं वित्तं स्तेन एव न संशयः ॥ 431

SANĀTANADHARMA AND SOCIALISM

Things like food, clothes and house should be available to all without any difference. He who accumulates much wealth is really a thief.

अतः सनातनो धर्मः साम्यवादः प्रजाहितः ।
को वा विरोधो निःस्वार्थसाम्यवादास्तिवादयोः ॥ 432

Therefore Sanāthanadharma is a kind of Sāmyavada (socialism) which aspires for the welfare of all the people. Where is the conflict between the socialism and Astivada i.e. Sanāthanadharma which accepts God and other world, when both of them are free from selfishness?

स्वीयोदरभृतेरन्नमधिकं संचिनोति यः ।
स्तेनं तं वदतो धर्मात् साम्यवादोऽस्ति कोऽधिकः ॥ 433

Can there be any socialism greater than the Sanātanadharma

which declares that a man who accumulates more food than what is required to fill his belly is a thief.

"Men have ownership over only on that much as would fill their belly. He who thinks as his own what is more than that is a thief and deserves punishment" says Śrīmadbhāgavata:

"यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम् ।
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति" (VII.14.8)

सनातनस्य धर्मस्य साम्यवादस्य या भिदा ।
नूनमास्तिकतानास्तिकतामात्रैककल्पिता ॥ 434

The difference between Sanātaanadharma and Sāmyavada is just based on the first being Astika (theistic) and the other being Nāstika (atheistic).

समर्थयन् साम्यवादं यश्चिनोति महद्धनम् ।
विश्राणनीयं तद्वित्तं दरिद्रेषु बलाद्धृतम् ॥ 435

The riches of that man who accumulates great wealth while supporting socialism should be confiscated and distributed among the poor.

द्वावम्भसि निवेष्टव्यौ कण्ठे बद्ध्वा दृढां शिलाम् ।
धनाढ्यः साम्यवादी चाधार्मिको धर्मबोधकः ॥ 436

The richman who has accumulated wealth but talks of socialism and the preacher of Dharma who follows only the path of Adharma both of them should be thrown into water after tying a big stone to their necks.

संचीयते पापमेव धनं संचिन्वता नृणा ।
ददता धनमन्येभ्यः पापं प्रक्षाल्यतेऽखिलम् ॥ 437

A man who accumulates wealth is accumulating sin only. If he gives that money to others in charity all his sin is washed off.

पुनः मतस्वीकारः।

जन्मनैव हि सर्वेऽपि नरा जगति हैन्दवाः।
हैन्दवं व्यापको धर्मः न मतं यस्य कस्य चित्॥ 438

RE-CONVERSION

All men of the world are Hindus by birth because Hinduism is an all-embracing Dharma and it is not the religion preached by somebody to some people only.

अहं हिन्दुरहं हिन्दुरहं हिन्दुरिति ब्रुवन्।
त्रिर्हिन्दुतामवाप्नोति बलादन्यमतं गतः॥ 439

Any person who is forcebly converted into another religion would become Hindu again by uttering thrice "I am a Hindu; I am a Hindu, I am a Hindu".

हिन्दुता सहजैवास्याऽहिन्दुता ह्यागताऽन्तरा।
लोभमोहादिभिः, सापगच्छेत् हैन्दवतास्मृतेः॥ 440

Being a Hindu is natural for him, being other than a Hindu is a state which has come, on account of temptation or ignorance, in the middle. Once he rembembers his being Hindu, the non-Hindutva will go away.

न तपो नापि संस्कारः पुनर्हिन्दुत्वलब्धये।
गत्वा देवालयं देवस्याग्रे स्वां हिन्दुतां स्मरेत्॥ 441

There is no need of penance or any purificatory rite to get back Hindutva. One should simply go to a temple and remember his Hindutva.

श्रीविधारण्ययतिराण्मतान्तरनिचोलिकाम्।
अपास्य तौ हरिहरबुक्कौ राज्ये न्यवेशयत्॥ 442

The great ascetic Vidyāraṇya installed Harihara Rāya and Bukka Rāya on the throne of Vijayanagara Kingdom after removing from them the viel of alien religion to which they were converted earlier by the Muslim invaders.

परमतदूषकाः दुष्टाः

यस्य यस्मिन् मते श्रद्धा स तत्तदवलम्बताम्।
महती दुष्टता सेयं यदन्यमतदूषणम्॥ 443

DO NOT CRITICISE OTHERS' RELIGIONS

Every one may follow the religion in which he has full faith. But to abuse other religions is the height of roguery.

श्रद्धाऽस्तु ते तव मते मास्तु द्वेषो मतान्तरे।
कामं प्रेमास्तु ते पुत्रेष्वन्येषां मा द्विषः सुतान्॥ 444

You many have full faith in your religion; but do not hate other religions. You can definitely love your sons; but do not show hatred towards the children of others.

मतनिन्दा देशद्रोहः

मतमेकमनिन्दित्वा परिवृत्तिर्मतान्तरे।
न शक्याऽतो दण्डनीयाः सुतीक्ष्णं मतनिन्दकाः॥ 445

CRITICISING RELIGION IS TREASON

Without abusing one religion it is not possible to convert a person into another religion. Therefore, those who criticise religion should be severely punished.

निन्देद्यो भारतं देशं निन्देद्वा हैन्दवं मतम्।
देशद्रोही मतद्रोही देशान्निष्कास्यतामयम्॥ 446

He who abuses the Bhāratadeśa or he who abuses Sanātana dharma is a traitor of the country and is a blasphemous sinner. He should be banished from the country.

यद्यन्ये स्यू रणोद्युक्ताः भवितव्यं च हैन्दवैः।
उद्युक्तैः सर्वदात्मानमात्मीयांश्चापि रक्षितुम्॥ 447

If others try to attack, those who follow Sanātana Dharma should always be prepared to protect themselves and their own people.

एको विष्णुस्त्वयि मयीत्युपदेशैर्न वार्यते।
खड्गोद्यतकरः क्रूरः रोद्धव्योऽयमुपायतः॥ 448

A cruel man who attacks with a sword in his hand cannot be prevented or stopped by preaching him that only one Viṣṇu is in you as well as in me. He should be controlled by other means.

श्रेष्ठं मतं ममैवान्यमतस्थानां च मारणम्।
स्वर्गायेति ब्रुवन् सर्वमतसाम्यं शृणोतु कः॥ 449

"My religion alone is the best one. To kill the men of other religions leads me to heaven" - does a person who talks like this listen to the talk of equality of all the religions?

रामो रहीं रहीं रामः, कृष्णः क्रीस्तुश्च, क्रीस्तुकः।
कृष्ण, इत्यादि लपनं तादृशामग्रतो वृथा॥ 450

It is of no use to talk before them-"Rāma is Rahim and Rahim is Rāma. Kṛṣṇa is Christe and Christe is Kṛṣṇa.

स्वार्थैकबुद्ध्या ये धर्मं विनिन्दन्ति सनातनम्।
देशविद्रोहयत्तेभ्यस्तेभ्यो जागृत भारताः॥ 451

O! People of Bhārata be careful from those traitors of the country who condemn the Sanātanadharma with some selfish motives.

मतान्तरस्थहननं तव चेद्धर्म इष्यते।
धर्मे नो दुष्टदमनमित्युच्येतापरैरपि॥ 452

If anybody says that it is my pious duty to kill the men of other religions, others also may "say it is our duty to suppress the wicked".

विस्मृत्य कल्पितान् भेदान् कर्तुं धर्मसमुन्नतिम्।
क्लीबतां त्यजत क्षुद्रां नित्यं जागृत भारताः॥ 453

Oh! sons of Bhārata! forget all the differences which are deliberately created and shake off the timidity for raising the Sanātana dharma to a high position and be always awake.

युद्धादि

तावद्धि धर्मयुद्धं स्याद्यावन्नाऽधार्मिको रिपुः।
तस्मिन्योद्धर्यधर्मेण धर्मयुद्धं हि मूर्खता॥ 454

WAR etc.

There can be Dharmayuddha (fight in a stright forward way) as long as the enemy is the follower of rules of fair play in the battle. To talk of Dharmayuddha when the enemy is following crooked methods is foolish.

धर्मोऽपलायनं युद्धे युध्यमाने रिपौ पुरः।
को वा कुत्र पलायेत दूरतः प्रसृते रणे॥ 455

When the enemy fights standing in front of you, not to run away from the battlefield may be Dharma. When the war is waged from long distances who can run away to which place!

किं वा परे चिन्तयेयुरथ किं वा भवेदिति।
विचिकित्सापरो लोके कः कथं विजयी भवेत्॥ 456

How can any one come out victorious as long as he goes on thinking - "what would others think of our country", "What would happen"?

इदं करोम्यद इति वृथालापैर्विकत्थनैः।
न विजेतुमरिः शक्यो विना बलपराक्रमौ॥ 457

No enemy can be subdued by vain bragging and useless statements "I shall do this", "I shall do that" etc; without showing the strength and the power of attack.

अदण्डनाच्च दण्ड्यानामदण्ड्यानां च दण्डनात्।
समूलनाशं नश्येयुः सर्वे दण्डाधिकारिणः॥ 458

All those who have the power of punishing the bad characters would perish along with their roots when they punish the underserving and do not punish the deserving.

C.B.

उपद्रवकरान् राज्ये दुष्टान् दमय निर्दयम्।
समूलं जह्यरीनेष राजधर्मः सनातनः॥ 459

Suppress all the criminals in the state, who are the source of troubles, without mercy. Destroy the enemies from their roots. This is the Sanatanadharma.

दुष्टानदमयन् राज्ये भीतः प्रतिपदं रिपोः।
विनश्यति स्वयं राजा विनाशयति च प्रजाः॥ 460

The ruler who does not suppress the criminals in his kingdom and who is always affraid of the enemy would himself perish and all the subjects of that country would perish.

सैनिकानां वैशिष्ट्यम्

क्षताद्यस्त्रायते स स्यात् क्षत्रियः, सैनिका भटाः।
अन्येऽपि तादृशाः सर्वे क्षत्रिया लोकरक्षकाः॥ 461

HONOURING THE ARMY

He who protects from dangers is a Kṣatriya. The soldiers, the police, and all such other persons who protect the people are Kṣtriyas.

स्वकर्मव्यापृतः शूरः क्षत्रियो यो म्रियेत सः।
लोकानवाप्नुयात् पुण्यानिति शास्त्रस्य निर्णयः॥ 462

Any brave Kṣatriya who meets with death while being engaged in doing his duty is sure to go to heaven. This is the decision of the Sāstra.

प्राणांस्त्युक्तुं सदोद्युक्ता देशरक्षणतत्पराः।
रुद्रस्यांशा हि योद्धारः पूज्या रुद्रवदेव ते॥ 463

The soldiers who are always engaged in protecting the country being ever prepared to sacrifice their lives possess the power of Rudra. They should be respected like Rudra Himself.

प्रजाप्रभुत्वम्

प्रजाभ्यो हि प्रजानां यत् प्रजाभिः पालनं हितम्।
प्रजाप्रभुत्वं तदिति सोरस्ताडं निगद्यते॥ 464

DEMOCRACY

"Democracy is the rule by the people, for the people and of the people" - proclaim the leaders with full confidence (beating their chests).

शते जनानां विशंत्या कथंचिद्यो जनश्चितः।
अशीतेः स्यात् प्रतिनिधिः कथं वेति न चिन्त्यते॥ 465

No one thinks how a man who was elected with great effort by 20 percent of the people could be the representative of the other 80 percent of the people also. **This again another type of Adhyāsa.**

अधिकारप्रतिदिनात् पुनः प्राप्त्येकचिन्तया।
प्रजापालनशैथिल्यात् क्रियते दुष्टलालनम्॥ 466

From the day of assuming office, with their minds engaged in thoughts of how to come to power next time also, the leaders show slackness in administration and pamper the wicked persons.

न दण्डयन्ति ये दुष्टान् पालकास्ते परोक्षतः।
दण्डयन्ति जनान् साधून् तत्क्लेशानां विवर्धनात्॥ 467

The rulers who do not punish the wicked are punishing the law-abding, good people indirectly, by increasing their troubles caused by the bad characters in the society.

अदण्ड्यदण्डनादेवं दण्ड्यानां चाप्यदण्डनात्।
अशान्तिर्वर्धते देशे मात्स्यन्यायप्रवर्तनात्॥ 468

Thus on account of indirect punishment given to the law-abiding citizens and on account of the lack of proper punishment to the criminals there will be anarchy in the country because of the prevalence of the Mātsyanyāya, the practice of the big fish swallowing the small fish.

तद्दोषपरिहाराय सर्वथा यदि यत्यते।
स्वार्थचिन्तां विना नूनं स्यात् प्रजाप्रभुता शुभा॥ 469

If all out effort is made, without any personal considerations, to tackle this problem, democracy would be beneficial to the country.

वंशक्रमासराज्याश्च राजानो भोगलालसाः।
प्रजाहिते प्रवर्तेरन्निति विश्वस्यते कथम्॥ 470

The rulers who inherit the kingdom from their ancestors are generally given to enjoyments; therefore, there is no certainty that they would strive only for the welfare of the people.

एवं दोषा हि सर्वत्र भवेयू राज्यपालने।
सर्वारम्भेषु दोषाः स्युरित्याह भगवान् स्वयम्॥ 471

Thus in all systems of ruling a State; there is possibility of one defect or the other; because the Lord Srikrsna himself said that all the activities are invariably associated with some defects.

In Bhagavdgita Sri Krsna says -

"सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः" (18.48)

All the activities are covered by some defect or the other like the fire by the smoke".

अद्यत्वे दृश्यमानासु राज्यपालनरीतिषु।
धूमलेखा प्रजास्वाम्ये दृश्याल्पा साऽपनीयताम्॥ 472

Of all the systems of ruling a State, democracy appears to have been covered by a thin line of smoke which should be removed.

न्यायालयादयः

न्यायाधिकारिणं कुर्यान्न्यायमार्गविशारदम्।
नियुञ्जीतास्य कतिचित् सहायान् कार्यनिर्णये॥ 473

PLACE OF JUSTICE

A man who is proficient in law should be appointed as the

judge. Some persons should be appointed to help him in deciding the cases.

वेतनं स्यात् सहायानां यथा न्यायाधिकारिणः।
सहायानां मतं श्रुत्वैवाधिकारी विनिर्णयेत्॥ 474

Salary should be given to the helpers (juries) also as to the judges. A judge should take decision only after hearing the opinion of the juries.

क्लेशो महान् विलम्बे स्यात् प्रजानां न्यायनिर्णये।
गरिष्ठं कालमानं स्याद् द्विमासं न ततोऽधिकम्॥ 475

Delay in deciding the cases causes great hardship to the people. Maximum time of two months should be fixed for the disposal of cases; not more.

वादिभ्यः प्रतिवादिभ्यः धनं गृह्णन्ति ये बहु।
ते न्यायवादिनो मध्ये स्युर्विलम्बस्य कारणम्॥ 476

The lawyers who, as middle men, squeeze large amounts of money from plaintiffs and opponents are responsible for the delay.

ये वा मासद्वयादर्वाक् अशक्ता न्यायनिर्णये।
अधिकारी सहायश्च तत्स्थानेऽन्यान् नियोजयेत्॥ 477

The judge and his assistants who are not able to decide cases before two months should be replaced by others.

उच्चन्यायालयैः पूर्वनिर्णये चान्यथाकृते।
दण्ड्यः पूर्वाधिकार्येवं न स कुर्याद्यथा पुनः॥ 478

If the higher court dismisses the earlier decision of the lower court, the judge of the lower court should be given punishment so that he would not give such wrong decisions in future.

पक्षपातधियोत्कोचैर्द्वेषेणालस्यतोऽपि वा।
विलम्बहेतवो न्याये दण्ड्या एवाधिकारिणः॥ 479

The officers who are responsible for the delay in disposing of the cases by partiality, or by taking bribe, or enmity or laziness should definitly be punished.

संविधानसभास्तीति नियमानां प्रवर्तनम्।
पुनः पुनरनेकेषां पौरक्लेशाय केवलम्॥ 480

To go on adding rules (acts) only because there are legislative bodies results only in the inconvenience of the citizens.

गेहक्षेत्रादिकस्वाम्ये दण्डने चापराधिनाम्।
विद्यास्थाने विवाहादौ व्यवहारपदेऽखिले॥ 481

वाणिज्ये करशुल्कादौ नियमाः संप्रवर्तिताः।
सर्वत्रैकविधा देशे भवेयुश्च चिरं स्थिराः॥ 482

The rules of law regarding the houses and lands etc; regarding the punishment for various offences, regarding the educational institutions, marriages, regarding all places of disputes, taxes and tolls, should be uniform through out the country and they should be longstanding without frequent changes.

शरणागतरक्षणम्

जितोऽस्मि देहि शरणमिति याचन् भयाकुलः।
न हन्तव्यो रिपुर्दुष्टोऽप्येष धर्मः सनातनः॥ 483

LEAVING THE ENEMY SEEKING PROTECTION

The enemy who trembles with fear and says - "I am defeated; spare my life" should not be killed though he is a highly wicked person; this is the Sanātanadharma.

त्रायेत सर्वथा शत्रुं स्ववशं शरणागतम्।
किंतु तं दुर्बलं कुर्यात् नापकुर्याद्यथा पुनः॥ 484

One should by all means, protect the enemy who is defeated and who is seeking protection. But he should so reduce his strength that he would never harm again in future.

कराः

प्रजा अनुपपीड्यैव करा ग्राह्याः प्रजाधिपैः।
यथा स्वदत्तादधिकं प्राप्नुयुस्ताः प्रजाः फलम्॥ 485

TAXES

The rulers should collect taxes from the subjects without causing hardship to them in such a away that they get more benefits than the tax paid by them.

कर्तव्यपालनम्

स्वीकृतं येन यत्कर्म जीविकार्थे च तस्य तत्।
स्यात् स्वधर्मोऽपालयिता तस्य स्यात् पातकी नरः॥ 486

DUTY - MINDEDNESS

Whatever work one accepts for his libeliehood, that is his Svadharma (his duty). Any one who deviates from his Dharma is a sinner.

कर्तुं नियुक्तो यत् कार्यं तदकृत्वाऽन्यकारिणम्।
सद्यः प्रच्यावयेत् स्थानादेष धर्मः प्रजाहितः॥ 487

The man who does other works (for his personal gain), without attending to the work for which he is appointed should be immediately dismissed from that post. This is the Dharma beneficial to the society.

स्वीयकर्तव्यविमुखमुत्कोचग्रहणोन्मुखम्।
देशान्निष्कासयेत्सर्वं हृत्वा वित्तं नियोगिनम्॥ 488

The ruler should banish the officer from the country after confiscating all his property when he is found taking bribe neglecting his work.

वेतनं सुमहद् गृह्णन् उत्कोचैरुदरंभरिः।
स्वीयकर्तव्यविमुखः लुण्टाको लोककण्टकः॥ 489

The man who receives fat salary but goes on enriching himself

with bribes and is negligent of his duties is a great plunderer; he is the big enemy of the society.

दस्यवो ये विलुण्ठन्ति जनान्पथि गृहेऽथवा।
तेभ्यः क्रूरतमा एते लुण्टाका लोकवञ्चकाः ॥ 490

These plunderers who deceive the public are more cruel and dangerous than robbers who rob people on high way or in their houses.

संस्थाप्य संघसेवार्थं संस्था विद्यालयादि च।
तद्धनं हरतां लोके नैव पापाद्विमोचनम् ॥ 491

There is no redemption from the sin to those who establish organisations and educational institutions for serving the public and rob the money.

मठदेवालयादीनां ये हरन्ति धनादि ते।
श्वानो भवेयुर्जन्मान्ते वंशस्तेषां विनश्यति ॥ 492

Those who rob the money and other things of Mathas and temples and other public institutions will be born as dogs in their next birth; their entire family will perish.

अन्यायेनार्जितं वित्तं लीयते हिमबिन्दुवत्।
समूलं नाशयेद्वंशं परपीडार्जितं धनम् ॥ 493

The wealth accumulated through unlaw-ful means evaporates like the drop of snow. The money earned by troubling others destroys the Vamśa with roots.

निष्कामकर्म

निष्कामकर्मनिरतैः भवितव्यं सदा जनैः।
ततः स्यान्मानसी शुद्धिः रागद्वेषादिवर्जनात् ॥ 494

DUTY FOR DUTY'S SAKE

People should always enage themselves in doing duty without

aspiring for the result. By doing so they will be free from the sense of attachment and hatred etc; and their mind will be pure.

सकामैः क्रियते कर्म न निष्कामेन केन चित्।
निष्कामकर्मशब्दोऽतः नूनं भाति निरर्थकः ॥ 495

Acts are performed only by the people who want to achieve some object; They are never done by any one who does not have desire. Therefore the phrase 'Niṣkāmakarma' (action without desire for the result) appears meaningless.

महताभिनिवेशेन यः फले संप्रवर्तते।
स फलस्यान्यथाभावे हताशः क्लीबतां व्रजेत् ॥ 496

A man who engages himself in a work with an ardent desire for the result would become highly disappointed with fallen spirits, if there is an adverse result.

संत्यज्याभिनिवेशं तं यः प्रवर्तेत कर्मसु।
सोऽकामकर्मकृत् प्रोक्तो हताशः स्यान्न जातु सः ॥ 497

The man who works without ardent desire for the result is called the performer of Akāmakarma. He would never become disappointed.

स्वे स्वे कर्मण्यभिरताः सुखं जीवत भारताः।
विष्णुः प्राणिषु सर्वेषु मावमन्ध्वं च कंचन ॥ 498

Oh! children of Bhārata! live happily being earnesty engaged in your works. There is Viṣṇu in all the creatures; do not insult any one.

वासिष्ठमैत्रावरुणकौण्डिन्यार्षेयमण्डिते।
श्रीरामचन्द्रो भगवान् गोले गोत्राऽजनिष्ट यः ॥ 499

स एवाचोदयत् प्राचीकटदर्थांश्च मानसे।
अलेखयन्मया मेऽत्र नास्ति कापि स्वतन्त्रता ॥ 500

The Lord Śrīrama who appeared, for the protection of the world,

in the Kauṇḍinya gotra which is sanctified by the connection with three Ṛṣis Vasiṣṭha, Maitrāvaruṇa and Kauṇḍinya has prompted me, sent ideas to my mind and made me write these lines. I do not have any responsibility for this work.

इति कौण्डिन्यस्मृतिः

यत्कृपालेशसंसर्गाद्ग्रन्थोऽयं ग्रथितो मया।
तस्यैव जानकीजाने: पदयोरयमर्प्यते॥

देवतानुग्रहः पित्रोस्तपश्चाचार्यसत्कृपा।
कर्ताऽस्मद्ग्रन्थजातस्य करणं केवलं वयम्॥

श्रीः श्रीः श्रीः 27.12.2003

श्लोकानाम् अनुक्रमणिका

श्लोकः पत्रसंख्या

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